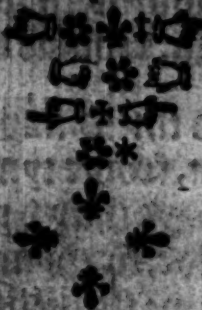


¶ Ane Dialog betuix Experience and ane Courteour.

Off the Miserabyll Estait of the World,
Compylit be Schir David Lynde-
say of ye Mount knycht alias, Lyone
kyng of Armes.

And is Deuidit in foure Partis.
As efter followis. &c.

And Imprintit at the Conmand
and Expensis off Doctor,
MACHABEVS,
In Copmahouin.



Absit Gloriarī, Nisi in Cruce Domini
nostri Iesu Christi,

THE EPISTIL.



THOV Lptil quat, of mat miserabyll
 weil auctest þ, couerit to be in sabyl
 renicead grene þ purpur reid & quhit
 To delicat me, þ art nocht delectabyll
 No; sit tyll amorous folkis amiabyll
 To reid on the, that wyl haif no delite

Worldlye Peple, wyl haue at the dyspyte
 Quhilk fyr it hes thare hart, and hole intentis
 On Sensuall Luste, on Dignitie, and Kentis.

¶ We haue no kyng, the to present allace.
 Quhilk to this countre, bene ane cairfull cace
 And als our Quene, of Scotland Heretour
 Sche dwellith i France, I pray God saif hir gra-
 It wat to lang, so; the to ryn that cace (ce
 And far langat, o; that young tender flour
 Bryng home tyll ws, ane kyng and Gouvernour,
 Allace tharefo; we may with so;row syng
 Quhilk mo;ste so lang, remane without one kyng

¶ I nott quhome to thy Simpynes to sende.
 With Cunnyng Men, frome tyme that þ be bende
 Thy Vaniteis, no waye thay wyl aduance
 Thynkand the proude, sic thyngis to pretende
 Nochtwithstanding, ye straucht way sal þ wende
 To thame, quhilk wes the realme in gouernance
 Declare thy mynde to thame, with circumstance
 Go first tyll James, our Prince, and Protectour
 And his Brother, our Spirituall Gouvernour

TOTHE REDAR.

And Prince of Priestis, in this Nation.
 Efter Reuerend Reccomendatioun
 Under thare felt, thow lawlye the submyt
 And mak thame humyll supplicatioun
 Geue thay in the, synd wraung Narratioun
 That thay wald pleis, thyfaltis to remyt
 And of thare grace, geue thay do the admyt
 Than go thy waye, quhare euer thow plesis best
 Be thay content, mak reuerence to the rest,

To faithfull Prudent Pastour; Spirituall
 To Nobyll, Erlis, and Lordis Tempozall
 Obedientlye, tyll thame thow the addres
 Declaryng thame, this schozt meinoziall
 Quhom Wankynd bene, to miserie maid thzall
 At lenth to thame, the cause planelie confesse
 Besekand thame, all lawis to supprese
 Inuentit, be Hennis Traditioun
 Contrar to Christis Institutioun.

And cause thame cleirlye, for tyll vnderstand
 That for the bzykping of, the Lord; cominand
 His Chynfall wande, of Flagellatioun
 Hes Scurgit, this pure Realme of Scotland
 Be mortall weris, baith be sey and land
 With mony terrabyll trybulatioun
 Tharefoz mak to thame trew narratioun
 That al thir weris, this verth, hunger, and Pest
 Was nocht, bot for our Synnis manifest.

Re. xxiij.
 .e the. ii.

l. xij. iii.

THE EPISTIL.

Gene.vii Declare to thame, quhow in the tyme of Noye
 Alluterlye, God did the world distrope
 As Holy Scripture, maketh mentiou
 Sodom, Gomoꝝ, with thare Regioun and Roie
 Gene.viii God sparit nothir Man, woman, noꝝ Boye
 Bot all wer byynt, foꝝ thare offentioun
 Iherusalem, that moſte tryumphant town
 Distroit wes, foꝝ thare Iniquytie
 Mathew .xxiii. As in the Scripture, planelye thay may ſe.
 Luc.xiii.

¶ Declare to thame, this moztall miserie.
 Be ſweird and fyre, derth, peſt, and pouertie
 Iere.xv. Proceedis of Syn, gylt I can ryght diſcryue
 Foꝝ lack of Faith, and foꝝ Ydolatrie
 Foꝝ Fornicatioun, and foꝝ Adultrie
 Off Priuies, Prelat, w mony ane man & wyue
 Expell the cauſe, than the effect belyue
 Shall ceaſe, quhen that the peple doith repent
 Than God ſhall ſlak his bow, quhilk zit is bent.

Mak thaim requeiſt, quhilk hes the Gouernance
 The Sincere word of God foꝝ tyll Auance
 Confoꝝme to Chriſtis Inſtitutioun
 Withouth Ypocriſie, oꝝ diſſimulance
 Cauſyng Juſtice, hauld ewinlye the Ballance
 On Publicanis, makyng punyſſioun
 Commendyng thame, of gude conditioun
 That beyng done, I dout nocht bot the Loꝝde
 Shall of this countre, haue Miſericorde.

TOTHE REDAR.

22 Thoucht God, with mony terrabyll effrayis.
 Hes done this cuntrie scourge, by diuers wayis
 Be Iuste Iugement, for our greuous offence
 Declare to thame, thay sall haue mery dayis
 Efter this trubyll, as the Propheet sayis
 Quhen God sall se, our humyll Repentence
 Tyll strange pepyll, thoucht he hes geuin lycence
 To be our scourge, Indurpnyng his despyze
 Wppl quhen he lyst, that Scourge cast in the fyze

Pray thame, that thay putt nocht thare esperance,
 In mortall Men, onelye thame tyll aduance
 Bot principallye in God Omnipotent
 Chan neid thai not, to charge y realme of France
 With Counnis, Galayis, nor vther Ordinance
 So that thay be, to God Obedient
 In thir pzemysis, be thay nocht negligent
 Displayand Christis Banar, hie on heycht
 Thare Ennimeis, of thame sall haue no mycht.

Isaie.
 c. xlii.

Go hence pure Buke, quhilk I haue done indyte
 In rutall tyme, in maner of dyspyte
 Contrar, the warldlis Variatioun
 Off Rethozick, heir I Proclame the quyte
 Idolatouris, I feir sall with the flyte
 Because of thame, thow makis Narratioun
 Bot cure thow nocht, the Indignatioun
 Off Hypocritis, and fals Pharisiencie
 Quhowbeit on the, thay cry ane lowde vengeance

I Requeist the Gentyll Redar, that the redis.
Thocht Dynat termes, in to thy park not spredis
As thay in the, may haue experience
Thocht Barran feildis, betis nocht bot weidis
Zit bzutall beistis, sweittlye on thame feidis
Desyre of thame, none vther recoinpance
Bot that thay wald, reid the with pacience
And geue thay be, in ony way offendit
Declare to thame, it salbe weill amendit,

FINIS

Heirendis ye Epistil
& followis ye Prologe
•¶•



VSING, And maruelling on þ miserie
 Frome day to day, in erth quhilk dois
 And of ilk stait, ye instabilitie (incred
 Proceeding of the restles besynes
 Quhare on þ most part, doith thair mynd addres
 Inordinatlie, on houngrye couatpce
 Vaine gloze, dissait, and vchir sensuall vyce.

¶ Bot tumlyng In my bed, I mycht nocht lye.
 Quhairfoze I fuit furth, in ane Maye moornyng
 Conforte to gett, of my malancolpe
 Sumquhat affoze, fresche Rhebus vperysing
 Quhare I mycht heir, the birdis sweitlie syng
 Intyll ane park, I past for my plesure
 Decozit weill, be craft of dame Nature.

¶ Quhob I ressaunt confort naturall.
 For tyll discryue at lenth, it war to lang
 Smelling the holsom herbis medicinall
 Quhare on ye dulce, and balmy dew down dang
 Lyke aurient peirles on the twistis hang
 O: quhob that the Aromatik odouris
 Did pzoceid frome the tender fragrant flouris.

¶ O: quhob Rhebus that king etheriall.
 Swyftlie sprang vp in to the ozient
 Ascending in his throne Imperiall
 Quhose brycht, and buriall bemes resplendent
 Illumynit all on to the Occident

2
Confortand euerye corporall creature
Quhilk formit war, in erth, be dame Nature

Quhose donke impurpurit vestiment nocturnall.
With his imbroudit mantyll matutynne
He leste in tyll his regioun aurorall
Quhilk on hym watit quhen he did declyne
Towarte his occident palpye bespertyne
And rose in habyte gaye and glozious
Bychtar noz gold, oz stonis precious.

T Bot Synthea, the hornit nychtis quene,
Scho losse hir lycht, and lede ane labar saill
Frome tyme hir souerane lord that scho had sene
And in his presens, warit dirk, and pail
And ouer hir bisage, kest ane mistye baill
So did Venus, the goddes amorous
With Jupiter, Mars, and Mercurius.

Rychtso the auld Intoxicat Saturne.
Perlaupng Rhebus, powir his beymes bycht
Abuse the erth, than maid he no sudgeourne
Bot suddandlye did lose his bozrowit lycht
Quhilk he durst neuir schaw, bot on the nycht
The Pole artick, wrlis, and sterris all
Quhilk situate ar, in the Septemtrionall.

Tyll errand schyppis, quhilks ar the souer gyde
Conuoyand thame vpon the stromye nycht
Within thare frostie circle did thame hyde

THE PROLOGE.

Howbeit that sterres haue none bthir lycht
Bot the reflex of Phebus bemes bycht
That day durst none in to the heuin appeir
Tyll he had circuit all our Hemispeir.

The thocht it was ane sycht celestiaall.
To scene Phebus so angellyke ascend
In tyll his syrochariot tryumphall
Whose bewte bycht, I culd notht comprehend
All worldlie cure anone did fro me wend
When fresche flora, spred furth hir tapestrie
Wrocht be dame Nature quent and curiouse.

The paynt with mony hundzeth heuinlie hewis
Glaide of the ryng, of thare royall Roie
With blomes byckand on the tender bewis
Whilk did prouoke nyne hart tyl natural Ioye
Neptune that day, and Coll held thame coie
That men on far, mycht heir the birdis sounde
Whose noyis did to the sterre heuin redounde.

The plesand Downe, prunzeand his feddren fair
The myrthfull Maues maid gret melodie
The lustye Lark ascending in the air
Pumerand hir naturall notis craftelye
The gay Goldspink, the Merll ryght myrralye
The noyis of the nobyll Archtingalis
Redundit throuch ye montans, meids, and valis

The Contempling this melodious armonye.

Quhob euerilke bird, Drest thame for tyl aduance
 To salust Nature with thare melodye
 That I stude gasing, halfsing, in ane trance
 To heir thame mak thare naturall obseruance
 So royallie, that all the roches rang
 Throuch repercussoun of thare fuggurit sang.

I lose my tyme, allace for to rehers.
 Sick vnfrutful and baine discription
 D: wytt in to my raggit rurall bers
 Water without edificatioun
 Consydering quhob that myne intentioun
 Bene tyll deploze the mortall misereis
 With continuall cairfull calamiteis.

Consisting in this wretched baill of sorow.
 Bot sad sentence, sulde haue ane sad indyte
 So termes byrcht, I lyke nocht for to boyrde
 Off murnyng mater men hes no delyte
 With roustye termes tharefor wyl I wyte
 With sorowful seychis ascending frome þ spleme
 And bitter teris, distellyng frome myne cine.

Withoute ony baine inuocatioun.
 To Minerva, or to Melpominee
 Nor ytt wyl I mak supplicatioun
 For help to Cleo, nor Caliopee
 Sick marde Musis, may mak me no supplee
 Proserpyne, I refuse and Apollo
 And rycht so Cwterp, Jupiter, and Iuno.

T Quhilk bene to plesand Poetis conforting.
Quharefo? because I am nocht one of tho
I do desyre of thame no supporting
fo? I did neuer sleip on Bernaso
As did the Poetis of lang tyme ago
And spectallie the ornate Ennius
No? drank I neuer with Hysiodus.

Off Grece, the perfyte poet souerane;
Off Hylicon the sois of Eloquence
Off that mellifluus famous fresche fontane
Quharefo? Iawe to thame no reuerence
I purpose nocht to mak obedience
To sic mischeand Musis, no? malmontre
Afoze tyme vsit in to poetrre

Rauand Rhamnusia goddess of dispyte.
Myght be to me ane Muse ryght conuenabyll
Gyff I desyre sic help fo? tyll indyte
This murnyng mater, mad, and miserabyll
I mon go seek ane muse moze confortabyll
And sic vaine superstitioun to refuse
Besekand the gret God to be my muse.

Be quhose wysdome al maner of thing bene wyso. **Senec. l.**
The heych heuinn? w all thair ornamentis (cht
And without mater maid all thing of nocht
Hell, in myd Centir of the Elementis
That heuinye Muse, to seek my hole intent is **iii. Me. iii**
The quhilk gaif sapience to king Salomone

Psalme.

lxxxix.

Juges

xiii.

Mat. llii

Actis. ix.

To Dauid grace, strength to þe strang Sampson

And of pure Peter, maid ane prudent precheour.

And be the power of his deitee

Off creuell Paule he maid ane cūnyng techeour.

I mon beseik rycht lawly on my knee

His heych superercellent Maiestie

That with his heuinlye spreit, he me inspyre

To wytt no thyng, contrarpe his dyspyre.

Luc. i.

C Beseik and als, his Souerane Sonne Jesu.

Quhilk wes consauit be the holy spreit

Incarnat of the purispyt Virgin treb

In to the quhome, the Prophecie was compleit

That Prince, of peace, moist humyll, & mālweir

Luc. xxiii

Quhilk onder Pylate, sufferit passioun

Upone the Croce, for our saluatioun.

C And be that creuell deith, intollerabyll.

Lowlit we wer frome bandis of Balvall

And mairattour, it wes so proffitabyll

That to this hour, come neuer man no? fall

To the tryumphant ioye Imperiall

Deb. ix.

Off lyfe, quhowbeit that thay war neuer sa gude

Bot be the better, of that prectious blude.

C Quharefo? in steid, of the mont Bernaso.

Swyftlie, I sall go seik my Souerane

To Mont Caluare, the straucht waye mon I go,

To gett ane taill, of that moist fresche fontane

That so? to seik my hart may nocht refrane

7.
Off Hyliconē, quhilk wes boith deip and wyde
That Longeous did graue, in tyll his syde.

Iho. xix.

From yat fresche fontane, spzang a famous flude
Quhilk redolēt Keuer thzouch þ world sit rynnīs
As chzistall cleir, and mixit bene with blude
Quhose sound abuse the hepest heuinn; dinnīs
All faithfull peple, purgeing frome thare synnīs,
Quharefoz I sall besek his Excellence
To grant me grace, wysedome, and Eloquence.

And bayth me with those dulce & balmy strandis.
Quhilk on the Croce, did spedalie out spzyng
Frome his moste tender feit, and heuinly handis,
And grant me grace, to wytt noz dyte no thyng
Bot tyll his heych honour, and loude louyug
But quhose support, thare may na gud be wrocht
Tyll his plesure, gude work, word, noz thoct.

¶ Tharefoz O Lorde, I pray thy Maiestie.
As thob did schaw thy heych power Diuine
First planelie, in the Cane of Galelee
Quhare thob conuertit cauld watter in wyne
Conuoye my mater, tyll ane fructuous fyne
And saue my saying, baith frome schame and syn
Tak tent, foz now I purpose to begyn.

Iho. ii.

¶ FINIS.

Heirendis the ploge,

And beginnis the Mater,

OF THE FIRST BVKE.

INTO that Park I sawe appeir,
 One ageit man quhilk drew me neir!
 Quhose beird wes well thye quart lang
 His hair down ouer his schuldurs hang

The quhilk as ony snaw wes quhyte
 Quhome to behald I thocht delyte
 His habitt Angellyke of hew
 Off culloure lyke the Saphyre blew
 Onder ane Hollyng he reposit
 Off quhose presens I was relosit
 I did hym saluſt reuerendlye
 So did he me rycht courteslye
 To sitt down he requesit me
 Onder the schaddow of that tre
 To saif me frome the Sonnis hete
 Amongis the flowris softe and swete
 For I wes werpe for walking
 Than we began to fall in talking
 I sperit his name with reuerence
 I am (said he) Experience.

Cour.

Than Schir (said I) ze can nocht fail
 To gyff ane desolate man counsaill
 Ze do appeir ane man of faine
 And sen Experience bene your name
 I praye you father venerabyll
 Geue me sum counsell confortabyll

Expe.

Quhate bene (quod he) thy vocatioun
 Makand sic supplicatioun?

Cour.

I haif (quod I) bene to this hour

OF THE MONARCHE,

When I could ryde, one Courtiour
 Bot now I rather I thynk it best
 With your counsell to leif in rest
 And frome thynne furth to tak myne ease
 And quyetlie my God to pleais
 And renunce Curiofite
 Leueyng the Court, and lerne to be
 Oft haue I salit ouer the strandis
 And trauailit thzouth diuers landis
 Boith south, and north, and est, and west
 Zitt can I neuer fynd quhare rest
 Doith mak his habitatioun
 Withoute your supportatioun
 Quhen I beleif, to be best easie
 Most suddantye, I am displeasie
 Frome trubbyll quhen I fastast the
 Than fynd I most aduersate
 Schaw me I pray you hartfullye
 Quhow I may leif most plesandye
 To serue my God, of kyngis kyng
 Sen I am tyt for trauellpyng
 And lerne me for, to be content
 Of quyet lyfe, and sobre rent
 That I may thank, the kyng of gloze
 As thoche I had ane Mylzeoun moze
 Sen euerylk Court, bene variant
 Full of Inuy, and inconstant
 Myght I but trubbyll leif in rest
 Now in my aige, I thynk it best

THE FIRST BVKE.

Expe.

Thow art ane gret full Soune (said he)
 Thyng to desyre, quhilk may nocht be
 Zarnyng to haue prerogatyue
 Aboue all Creature on lyfe
 Sen father Adam creat bene
 In to the Campe of Damascene
 Mycht no man say on to this hous
 That euer he fand persyre pleour
 No; never sall tyll that he se
 God in his Dwyne Maiestie
 Quharefoze prepair the for trauell
 Sen memmis lyfe, bene bot battell
 All men begynnys for tyll be
 The day of thare statuite
 And Journelly thay do proced
 Tyll Atrops cure the satell chieid
 And in the bryef tyme that thay haue
 Betwix thare byrth on to thare graue
 Thow seis, quhat mutabilitis
 Quhat miserabyll Calamitis
 Quhat trubbyll trauell and debate
 Seis thow, in euere mortall stat
 Begyn at pure lawe Creaturis
 Ascending tye to Synaturis
 To gret Dyncis and Potestatis
 Thow sall nocht fynd in non estatys
 Sen the begynning geunetallie
 No; in our tyme, now speciallie
 Bot tyddous restles besynes
 But ony maner of sickarnes.

Job. vii.

OF THE MONARCHE.

Cour.

T Prudent Father (O J) allace
Ze tell to me one carfull case
Ze say that no man to this hour
Hes found in erth perfyte plesour
Withouth infortunat variance
Sen we bene thzall to sic myschance
Duhy do we set so our Intentis
On Ryches Dignitie and Rentis
Sen in the erth, bene no man sure
One day but trubbyll tyll Indure
And, werst of all, quhen we leist wene
The creuell death, we mor sustene
Geue J your Fatherheid durste demand
The cause J wald faine vnderstand
And als father J wol Jmploze
Schaw me sum trubbyll gone afoze
That heryng vtheris Indigence
J may the moze haif pittance
Harowis, in trybulatioun
Bene Wzacheis consolatioun
Quod he, efter my small cunnyng
To the J fall mak answeryng
Bot Oydoultie, for to begyn
This Misarie, procedis of Syn
Bot it wer lang, for to desyne
Quhow all men ar to Syn Inclynit
Quhen Syn aboundantye doith tyng
Justly God, maketh punysshing
Quharefoze gret God, in to his handis

Expe.

Ell.

THE FIRST BVKE.

To dant the world hes diuers wand is
 Efter our euill condition
 He makis on his punyction
 With hunger, darth, and Indigens
 Sum tyme gret plagis, and pestilens
 And sum tyme with his bludy wand
 Throw creuell weir be sep and land
 Concludyng all our milarie
 Proceidis of Syn, alluterlie.

Cour.

(Father (quod I) declare to me
 The cause of this fragyllitie
 That we bene all to Syn inclynde
 In werk, in word, and in our mynde
 I wald the veritie wer schawin
 Quho hes this leid aniang ws salwin
 And quhy we ar condampnt to dede
 And quhow that we may get remede

Expe.

(Quod he) the Scripture hes concludit.
 Men frome felicitie wer denudit

Gen. iii.

Be Adam our Progenitor
 Unquhple of Paradyse possessor
 Be quhose most wylfull arrogance
 Wes Hankynd brocht to this myschance
 Quhen he wes Inobedient
 In breking Gods commandment
 Be solystation of his wyfe
 He loske that he myghte plesand lyfe
 Etand of the forbidden tre
 Thare began all our miserie

Gen. v.

So Adam wes cause Radical

OF THE MONARCHE.

That we bene fragyll Synnaris all
 Adam brocht in this Natioun
 Syn, Deith, and als Dampnatioun
 Quho wyl say, he is no Synnar
 Chzist sayis, he is ane gret lear
 Whankynde sprang furth, of Adamis Loynis
 And tuke of hym, flesche, blude, and bonis
 And so efter his qualytie

i. Job. i.

All ar Inclynit Synnaris to be

Bot sit my Sonne, dispare thow nocht
 For God that all the world hes wrocht

Expe.

Hes maid ane Souerane remede
 To saif ws boith frome syn and dede
 And frome etarne dampnatioun
 Tharefoze tak consolatioun
 For God as Scripture doith recozde
 Hauyng of man Misericorde
 Send down his onely Sonne Jesu
 Quhilk lychtit in one Virgin trew
 And cled his heych Diuynitie
 With our pure byle Humanitytie
 Syne frome our synnis, to conclude
 He wysche ws with his pzeious blude
 Quhowbeit thow Adam, we mon dee
 Throuch that Lord, we sall rasit bee
 And euertlk man, he sall releue
 Quhilk in his blude, doith ferme beleue
 And byyng ws all vnto his gloze
 The quhilk thow Adam bene forloze
 Withouth that we thow lack of faith

Apo. i.

Rom. v.
 Heb. e.

C. iii.

THE FIRST BVKE.

Off his Godheid, incur the wraith
Bot quho in Christ, fermely beleuis
Shall be releuit frome all myscheuis
Quhat faith is that, that ze call ferme
Schir gar me vnderstand that terme
Faith without Hope, and Charitie *Hebr. xi.*
Qualit nocht, my Sonne (said he)
Quhat Charite bene, that wald I know
Quod he, my Sonne that sail I schaw
First lufe thy God, aboue all thyng *i. Corin. xiii.*
And thy Nychtbour, but fensyng
Do none Iniure, noz villante
Bot as thou wald wer done to the
Duyk faith, but cheretabyll werkis
Can neuer be, as wyttis Clerkis
More than the fyze, in tyll his mycht
Can be but heit, noz Sonne but lycht
Geue charitie, in to the failis
Thy faith, noz Hope, no thyng auailis
The Deupll hes faith, and trymlis for dyed
Bot he wantis Hope, and lufe in deid
Do all the gude, that may be woche
But charitie all auailis nocht
Quharefore pray to the Trinite
For tyll support thy Charite.
Now haue I schawin the as I can
Quhow father Adam the first man
Brocht in the world, boith Syn and Dede
And quhow Christ Jesu, maid remed
Quhilk on the day of Jugement

Shall vs delyuer frome tozment
And bypnyng us to his lestynge gloze
Whilk shall indure for ever more
Bot in this world thou gettis no rest
I mak it to the manifest
Tharefore my Sonne, be diligent
And lerne for to be patient
And in to God, sett all thy trust
All thyng shall than, cum for the best.

Father I thank you hartfullye
Of your conforste, and cumpanye
And heuynlye consolatioun
Makand you supplicatioun
Geue I durst put you to sic pyne
That ye wold pleyse for to despyne
And gar me cleerlye vnderstand
Whow Adam brak the Lord's command
And whow thou his transgressioun
Wer punyssh his Successioun.

My Sonne (quod he) wold thou tak cure
To luke on the Diuine Scripture
In to the Buke of Genesis
That storie thare, thou shall nocht mis
And allwa syndrie cunnyng Clerkis
Hes done rehers in to thare werkis
Of Adamis fall, full Dynatly
One thousand tymes better no? I
Can wytt, of that unhappy man
Bot I shall do, the best I can
Schortlye to schaw that carfull cace
With the support of Goddis grace.

Cour.

Expe.

An exclamation to

The Redar, Twychevng the wyrtynge of
Vulgate, and Maternall Language.

† (+) †



ENTYL Redar, haif at me nō dyspyte
Thynkand þ I þsumptuously pretend
In vulgare tōng, so heych mat to wyt
Bot quhair I mys, I pray þ till amēd
Cyll vnlearnit, I wald the cause wer kend
Off our most miserabyll trauell and tozment
And quhow in erth, no place bene parmanent

Quhowbeit that diuers deuote cunnyng Clerkis
In Latyne tōung hes wyrtin spynye bukis
Our vnlearnit knowis lytill of thare werkis
More than thay do the raunyng of the Rukis
Quharefoze to Colhearis, Cairtaris, & to Cukis
To Jok and Thome, my Ryme sail be diractit
With cūnyng men, quhowbeit it wylbe lastit

Thocht every Cōmoun may nocht be one Clerk,
Nor hes no Leid, except thare tōung maternall
Quhy suld of god, the maruellous heuinly werk
Behid frome thame, I thynk it nocht fraternall
The father of heuin, quhilk wes, & is Eternall
To Moyse gais, the Law on mont Senay
Nocht in to Greik, nor Latyne, I heir say.

Exo. xx.

He writ the Law, in Tablis hard of stone
In thare alyen vulgate language of Hebreu

That all the battnis of Iſraell every one
Myght know the law, and ſo the ſam enſetw
Had he done wytt, in Latyne oꝛ in Grek
It had to thame bene bot aſawyles Feſt
Ze may weill wytt, God wyocht all foꝛ the beſt.

¶ Ariſtotyll, noꝛ Plato, I heir ſane.
Wꝛait nocht thare hie Philoſophie naturall
In Duche, noꝛ Dence, noꝛ tounge Italiene
Bot in thare moſt ornate tounge maternall
Whoſe ſame, and name doith ryng perpetuall
Famous Virgill, the Prince of Poetrie
Noꝛ Cicero, the flour of Oratorie

Wꝛait nocht in Calde language noꝛ in Grek
Noꝛ it in to the language Sarazene
Noꝛ in the naturall language of Hebreu
Bot in the Romane tounge as may be ſene
Dubylk wes thair proper language, as I wene
Quhen Romanis rang Dominatoꝛs in deid
The Dynat Latyne, wes thare propit leid

In the mene tyme, quhen þis bailld Romance
Ouer all the world had the Dominatoun
Maid Latyne Scolis thare gloze foꝛ tyll auance
That thare language myght be ouer all comoun
To that intent, be my Opinioun
Traiſyng that thare Impyre ſulde ay Indure
Bot of fortune, alway thay wer nocht ſure

¶ Of Languages, the fiſt Diuerſytie
Wes maid be Goddis Maledictioun

THE FIRST BUKE.

Quhen Babilone wes beildit in calde
 Those beildaris, gat none vther affliction
 Affore the tyme of that punyschoun
 Wes bot one tounge, quhillk Adam spak hym self,
 Quhare now of toungeis, thare bene thre scoze and
 (twelf

Nochtwithstandyng, I thynk it gret plesour
 Quhare cunnyng men hes languagis anow
 That in thare south, be diligent labour
 Hes leirnit Latyne, Greik, and ald Hebreu
 That I am nocht of that soze, soze I reu
 Quharefore I wald all bukis necessare
 For our faith, wer in tyll our tounge vulgare

Actis. ii.

Christ efter his glorious Ascencion
 Tyll his Discipulis send the holy Spere
 In toungeis of fyre, to that intentioun
 Thay beand of all languagis repleit
 Throuch all the world with wordis fair and swett
 Tyll euery man the faith, thay suld furth schaw
 In thare awin leid, delyuerand thame the Law.

Tharefore I thynk one gret dirisioun.
 To heir this Nunnis, & Syster, nycht and day.
 Syngand and sayand psalmes and orisoun
 Nocht vnderstandyng quhat thay syng noz say
 Bot lyke one stirlyng oz ane Dapingay
 Quhillk leirnit ar, to speik be lang vsage
 Thame I comparit, to bydis in ane cage.

OF THE MONARCHE.

Ryght so Childreyng, and Ladyis of honouris
 Prayis in Latyne, to thame ane vncuth leid
 Humland yair matynis, euinsang & yare houris
 Thare Pater-Noster, Ave. and thare Creid
 It wer als plesand to thare spreit in deid
 God haue mercy on me, for to say thus
 As to say, Miserere Mei Deus.

Sanct Jerome in his propre toung Romane
 The Law of God, he trewlie did translat
 Out of Hebrew, and Greik, in Latyne plane
 Quhilk hes bene hid frōe us lang tyme god wait
 Onto this tyme, bot efter myne consait
 Had Sanct Jerome bene bozne in tyll Argyle
 In to Yrische tōng, his bukis had done compyle

Prudent sanct Paull doith mak narratioun
 Twycheyng the diuers leid of euery land
 Sayand thare bene moze edificatioun
 In fyue wordis that folk doith vnderstand
 No; to pronunce of wordis ten thousand
 In strange langage sune wait not quhat it menis
 I thynk sic pattryng is not worth twa pzenis.

(Cor. xiii)

¶ Unlernit peple, on the holy day.
 Solemnitlye thap heit the Cuangell sounng
 Nocht knawynng quhat, & preist dois sing no; say
 Bot as ane Bell, quhen that thap heit it rounng
 Zit wald the Preistis, in to thare mother tounng
 Was to the Pulpitt, and that doctryne declare
 Tyll lawd pepyll, it wer moze necessare.

THE FIRST BVKE.

I wald Prelattis, and Doctouris of the Law
With vs lawid peple, wer nocht discontent
Thocht we in to our bulgare toung did know
Of Christ Jesu, the lyfe and Testament.
And quhow that we sulde keip commandiment
Bot in our language, lat vs pray and reid
Our Pater Noster. Ave. and our Creid.

I wald sum Prince, of gret Discretioun.
In bulgare language, planelpe gatt translat
The neidfull lawis, of this Regioun
Than wald thare nocht, be half so gret debait
Among vs peple of the lawe estait
Beue every man, the beryte did know
We nedit nocht to trest thir men of law.

Tyll do our nyghtbout mang, we wald be war
Gyf we did feir, the lawis punysment
Thare wald nocht be, sic brawlyng at the bar
Nor men of law, loup to sic ropall rent
To keip the law, gyf all men war content
And ilk man do, as he wald be done to
The Jugis wald get lytill thyng ado.

The Propheet David kyng of Israell.
Compyld the plesand Psalmes of the Psaltair
In his awin propir toung as I heir tell
And Salamone, quhyll wes his sone and air
Did mak his buke, in tyll his toung bulgare
Quhy suld nocht thare sayng, be tyll vs schawin
In our language, I wald the cause wer knowin.

OF THE MONARCHE.

Lat Doctoꝛis wytt thare curious questionis
 And argumentis, lawin full of Sophistꝛye
 Thare Logick, and thare heych Opinionis
 Thare dikk Jugementis, of Astronompe
 Thare Medecyne, and thare Philosophye
 Latt Doet's schaw, thare glorious Ingyne
 As euer thay pleis, in Grek, oz in Latyne.

Bot lat ws haif the bukis necessare.
 To conimoun weill and our Saluatioun
 Justlye translatit, in our tounge Vulgare
 And als I mak the Supplicatioun
 O gentyll Redar, haif none Indignatioun
 Thynkand I mell me with so hie matatre
 Now to my purpose, fordwart wyl I fair,

* FINIS. *

¶ Heir follo wis the

Creatioun of Adam, and Eue.



† * †

WHEN God had maid þ heuthis bychte
 The Sone, & Mone, so; to geue lyche
 The sterry heuin, & Chrystellpne
 And be his Sapience diuyn
 The planet's in pair circelis round
 Quhirling about id merte sound
 Off quhome Phebus, was principall
 Juste in his Lyne Eclipticall
 And gaite be Diuyn Sapience

Gen. 1.

THE FIRST BVKE.

Tyll euery Sterre thare Influence
 With motion continuall
 Dubilk doith indure perpetuall
 And farrest frome the heuin Juppere
 The erth, the walter, aie, and fyre
 He cled the erth, with herbis, and treis
 All kynd of fisches in the sets
 All kynd of best, he did prepart
 With fowlis, fleyng in the aie
 Thus be his word, all thyng was wrocht
 Without materiall maid of nocht
 So be his wysedome Infynite
 All wes maid plesand and persyte,
 When heuin, and erth, and thare contentis
 Wer endit with thare Ornamentis
 Than last of all, the Lord began
 Of most byle erth, to mak the man
 Nocht of the Lille, nor the Rose
 Nor Sytetre, as I suppose
 Noth of gold, nor precious stonis
 Off erth he maid flesche blade and bonis
 To that intent, God maid hym thus
 That man sulde nocht be glorious
 Nor in hym self, no thyng talde se
 Bot matere of humylite
 When man wes maid, as I haue tald
 God in his face, did hym behald
 Blythand in hym, ane lyflie sprett
 Onhen all thit werkis wer complete
 He maid man, to his similitude

OF THE MONARCHE

Precelland in to pulchritude
 Dotit with gyftis of Nature
 Aboue all erthly creature
 Synne plesandlye did hym conuoye
 To aue region repleit with Joye
 Off all plesour, quhilk hair the pryce
 And callit erthly Paradyce
 And byocht be Diuine prouidence
 All beistis, and byrdis, tyll his presence
 Adam did craftelpe Impone
 Ane spectall name, tyll every one
 And to all thyngis materiall
 He namyt thame in speciall
 Quhow he thame namyt sitt bene kend
 And salbe to the worldis end
 In to that gardyng of plesance
 Two treis grew, most tyll auance
 Aboue all vther, quhilk hair the pryce
 In myddis of that Paradyce
 The one wes callit the tre of lyfe
 The vther tre, began our styffe
 The tre to know boith gude and euill
 Quhilk be perswation of the Deuill
 Began our miserie and wo
 Bot lat us to our purpose go.

¶ Quhow God gaue Adam strait commande
 That tre to thyche, nocht with his hand
 All vther fructis of Paradyce
 He bad hym ett at his deuice
 Sayand yf thow ett of this tre

THE FIRST BV KE.

With dowbyll deith, than sall thou bee
 Therefoze I the command be war
 And frome this tree, thou stand afar
 Zitt father Adam wes allone
 But cumpanye of ony one
 Than thocht the Lord, it Necessare
 Tyll hym to Creat ane helpare

God part in Adam sic Sapour
 That for to sleip, he tuke plesour
 And laid hym down apone the grounde
 And quhen Adam wes slepand sounde
 He tuke ane Rib, futch of his syde
 Wyne fyld it vp, with flesche and hyde
 And maid ane Woman of that bone
 Fairer of forme, wes neuer none
 Than tyll Adam Incontinent
 That fair Lady, he did present
 Quhilk schoztlye said, for to conclude
 Thou art my flesche, my bonis, and blude
 And Virago, he callit hir than
 Quhilk is Interpret, maid of man
 Quhilk Eva, efterwart wes namyt
 Quhen for hirfalt, sche wes dissamyt
 Than did the Lord thame Sanctyfie
 Saying Incres, and Multyplie
 Be this, men suld leif all thare kyn
 And with thare wyffis mak dwellyn
 And for thare sake, leif father and Mother
 And lufe thame best, aboue all vther

OF THE MONARCHE.

Foz God hes ordanit thame trewlye
To be two saulis, in one bodye

Thy wytt is waik, foz tyll Indyte
Thare heuynlye plesouris Infynyte

Does neuer none, erthlye Creature

Men syne had sic perfyte plesoure

Thap had puyssance Impertiall

Above all thyng materiall

His cunnyng Clerkis, dois conclude

Adam preceid, in pulchritude

Molt Naturall and the fairest man

That euer wes sen the world began

Except Christ Jesu, Goddis Sonne

To quhome wes no comparisone

And Eva, the fairest Creature

That euer wes formit be nature

Thocht thap wer naikt, as thap wer maid

No schame ather, of vther haud

Quhat plesour mycht ane man haif moze

No; haif his Lady hym befoze

So lustye, plesand, and perfyte

Reddy to serue his appetyte

Thap had none vther cure I wys

Bot past thare tyme, with Joye and blys

Wold Welkis, did to thame repair

So did the Fowlis of the air

With noyis molt Angelpcall

Makand thame mythis Musycall

The fischis soumand in the strandis

THE FIRST BVKE.

Wer hōlelye at thare commandis
 All Creatur; with ane accorde
 Obeyit hym, as thare souerane Lorde
 Thay sufferit nother heit, nor cold
 With euery plesour that thay wold
 Als to the deith, thay wernocht th;all
 And rychtsō suld we haue bene all
 For he and all his Successouris
 Suld haue possedit those plesouris
 Syne frome that Joye materiall
 Gone to the gloze Imperiall
 Thay had geue I can rycht discryue
 Gret Joy, in all thare wyttis tye
 In heyrng, seyrng, gustyng, smellyng
 Induryng thare delytful dweyllyng
 Heiryng the byrdis armonies
 Tastyng the fructis, of diuers treis
 Smellyng the balmye dulce odouris
 Quhyllk did proceid, frome fragrant floures
 Seyng so many heuynlye bewis
 Off blomes brekyng on the bewis
 Off twycheyng als, thay had delyte
 Off vtheris bodeis, soft and quhyte
 But doute, Induryng that plesour
 Thay luffit vther Paramour
 No maruell bene, thocht swa suld be
 Consyderyng thare gret bewte
 Als God gaue thame command expres
 To multiplye, and tyll increas

THE FIRST BV KE.

That thare seid, and successioun

Myght pleneis every Natioun

I lyst nocht tarpe tyll declare

All properteis of that place preclare

Quhow herbis, and treis, grew ay grene

Noz of the tempoꝛat air, serene

Quhow fructis, Indeficient

By alpe rype and redolent

Noz of the Fontane, noz the fludis

Noz of the flowris pulchritudis

That mater Clerkis dois declare

Quharefoꝛe I speik of thame na mare

The Scripture makis no mentioun

Quhow lang thay rang in that Region

Bot I beleue, the tyme, wes schozte

As diuers Doctouris dois reporte

* FINIS *

Of the Miserabyll

Transgressioun of Adam,

FATHER: Hob happinnit þ mischance
(Quod I) schaw me the circumstance
Declaryng me that cairfull cace

Cour.

Quhow Adam lost that plesand place

Frome hym and his Successioun

Quhow did proceid that transgressioun

(Quod he) efter my rude Angyne

I sall rehers the that rehyne

D. ii.

Expe.

THE FIRST BVKE

Ouhen God the Plasmatour of all

In to the heuin Imperall

Did Creat all the Angells bycht

He maid one Angell, most of mycht

To quhome he gaf prehemynence

Above thame all in sapience

Because all betet he did prefer

Samit he wes bycht Lucifer

He wes so plesand, and so faire

He thoct hym self, without compare

And grew so gay and glorious

He gan to be presumptuous

And thoct that he wald sett his sale

In to the north and mak debat

Agane the Moste Dyne

Quhilk wes the cause of his reuyn

For he incurrit Goddis Pyne

And banyst frome the heuin Impyre

With Angellis many one Legioun

Quhilk; wer of his opinioun

Innumerable, with hym tharefelle

Sum lychtit in the lawest hell

Sum in the sey did mak repaire

Sum in the erth, sum in the aie

That most unhappy cumpayne

At father Adam had Inuie

Parlaueyng Adam, and his feid

In co thate places to succed

Gene. iii. The Serpent, wes the subtelles

Above all bestis and craftyest

THE FIRST BY KE.

Than Sathan, with ane fals intent
 Did enter in to that Serpent
 Imagenyng sum craftye wyle
 Quhow he mycht Adam best begyle
 And gat hym byek commandment
 Bot to the woman, first he went
 Traistying the better to pzeuall
 Full subtellpe did hir assaill
 With facund wordis, fals and fair
 He grew with hir familiair
 That he his purpose mycht auance
 Beleuand in hir, Inconstance

I Quhat is the cause, Madame (said he)
 That ze forbeir, zone plesand tre
 Quhilk bene but peir most pzetious
 Quhose fruct bene molte delptious
 I Appl (quod sche) thare to accord
 We ar forbyddin, be the Lord
 The quhilk hes geuin us lybertie
 Tyll eat of euery fruct and tre
 Quhilk growis in to Paradyse
 Byek we command, we ar nocht wylse
 He gaue tyll us ane strait command
 That tre to twyche, nocht with our hand
 Cit we of it, without remede
 He said but dout, we sulde be dede
 Beleue nocht that (said the Serpent)
 Cit ze of it, Incontinent
 Repleit ze sall be with Science

THE FIRST BVKE.

And haif perseyte Intelligence
 Lyke God hym self, of euyl and gode
 Than haistellpe for to conclude
 Heryng of this prerogatyue
 Sche pullit down the fruct belyue
 Throw counsall of the fals Serpent
 And eu of it, to that intent
 And patt hir Husband in beleue
 That plesand fruct, gyl he wald ppeue
 That he suld be als Sapient
 As the gret God Omnipotent
 Thynk ze nocht that ane plesand thyng
 That we lyke God, suld eney ryng
 He herand this Narratioun
 And be hir solistatioun
 Howit be pydefull ambitioun
 He eit on that conditioun
 The principall poyntis, of this offence
 War pyde, and Joobedience
 Desyryng for to be Equall
 To God, the Creature of all
 Allace Adam, quhy did thou so
 Quhy causit thou this mortall wo
 Had thou bene constant firme and stabyll
 Thy gloze had bene Incomparabyll
 Quhare wes thy consyderatioun
 Quhilk had the Domination
 Off euery leuyng Creature
 That God had formit be Nature

THE FIRST BV KE.

Tyll bfe thame at thy awyn daupse
 wes thow nocht pynce of Paradyse
 Wes neuer man, sen syne on lyue
 That God gaue sic Pzerogatpue
 He gais the strenth, aboue Sampson
 And sapience moze than Salomone
 Zoung Absolone, in his tyme moſte fair
 To thy bewte, wes no compair
 Arestotyll, thow did pzeſell
 In to Pphylophie, naturell
 Virgill in tyll his Poettrye
 No? Cicero, in tyll Oratrye
 War neuer half ſo Eloquent
 Quhy brak thow Godd's commandiment
 Quhare wes thy wytt, that wald nocht flee
 Far frome the pzeſens of that free
 Gais nocht thy Maker the fre wyll
 To take the gude, and leiſe the euill
 Quhow mycht thy ſouſalt be excuſit
 That Godd's commandiment reſuſit
 Throuch thy wyſſis perſwaſioun
 Quhilk hes bene the occaſioun
 Sen ſyne that many nobyll men
 Be the euill counſall of wemen
 Alluterlye diſtroyit bene
 As in the Stozeis may be ſene
 Quhilk now, we need nocht tyll declare
 Bot ſozdwarit tyll our purpoſe fair.

THE FIRST BVKE.

Quhen thay had eatin of the frute
 Off Joye, than wer thay destitute
 Than gan thay boith, for to thynk schame
 And to be naikit, thocht defame
 And maid thame Bietis, of leuis grene
 That thair secreits, suld nocht be sene
 Bot in the skait of Innocence
 Thay had none sic experience
 Bot quhen thay war to Syn subiectit
 To schame and dreid, thay war coactit
 And in ane busk, thay hid thame cloce
 Aschamit of the Lordis boce
 Quhilk callit Adam be his name
 (Quod he) my Lord, I thynk gret schame
 Naikit to cum, to thy ptesence
 Thow had none sic experience
 Quod God, quhen thow wes Innocent
 Quhy brake thow my commandment
 Allace (quod Adam) to the Lorde
 The veritie, I sall recoorde
 This woman that thow gais to me
 Gart me eit, of zome plesand tre
 Rychtso the woman hit excusit
 And said, the Serpent me abusit
 Than to the Serpent, God said thus
 O thow Dislauer venomous
 Because the woman, thow begylit
 Frome thyne furth, sall thow be explit
 Curst and warpit, sall thow be

OF THE MONARCHE

So sall thy seid, be efter the
 Cauld erth, salbe thy fude also
 And creipand on thy breist sall go
 Als I sall putt Inamite
 Betuix the woman euer and the
 Betuix thy seid, and womanis seid
 Salbe continuall mortall feid
 Quhowbeit thou hes wrocht thir myschenis
 It sall nocht be as thou beleuis
 Sic seid salbe in woman sawin
 That thy power, salbe down thrawn
 Treddyng thy heid, that thou may feill
 And thou sall tred hym on the heill
 This was his promys, and menyng
 That the Immaculat Virgyn
 Sulde beir the Prince Omnipotent
 Quhilk suld tred down, that fals Serpent
 Sathan, and all his compayne
 And thame confunde alluterlye.

Quod I, geue Sathan prince of hell
 Spak in the Serpent as ze tell
 And beistis can no way syn at all
 Quhy wes the Serpent maid so thral
 I heir men say affore that hour
 The Serpent had ane fair figour
 And seid straucht bp vpon his fess
 And had his membris all compleit
 As vtheris beistis bpone the bent

Cour.

OF THE MONARCHE

Expe.

(Quod he) for he wes Instrument
 To Sathan, in this Miserie
 Dureist he wes, as ze may se
 As be experience thow may know
 Expres in to the common Law
 Aue man conuictit for be wygwe
 The beist is bynt, als weil as he
 Quhowbeit the beist be Innocent
 And so befell, of the Serpent
 It was the Feynd, full of dyspyte
 Of Adamis fall, quhilk had the wyte
 As he hes had of mony mo
 Bot tyll our purpose lat us go.

¶ Than to the woman, for hir offence
 God did pronunce, this soze sentence
 All plesour, that thow had affozrow
 Shall cheangit be in lestyng sorow
 Quhare that thow suld, with myyth and Joy
 Haue bozne thy byrth, butt pane o: noy
 Now all thy bairnis sall thow baie
 With dolour, and continuall caie
 And thow salbe, for oucht thow can
 Euer subiectie to the man

Be this sentence, God did conclude
 Women frome lybetic denude
 Quhilk be experience ze may se
 Quhow Quenis, of moste hie degre
 Ar vnder moste subiectioun
 And sufferis moste co:rectioun

OF THE MONARCHE

For thay lyke byrdis in tyll ane cage
 At keipit ay vnder thirlage
 So all wemen in thare degre
 Suld to tharemen, subiectit be
 Quhowbeit sum sit wpll stryue for stait
 And for the maistrype mak debait
 Quhilk gyt thay want, boith ewin and moxtow
 Thare men wpll suffer mekle soxtow
 Off Cue, thay tak that qualite
 To despyre Soueranite

And than tyll Adam, said the Lord

Because that thou hes done accorde

Thy wpll, and harknit to thy wyfe
 Now sall thou lose this pleisand lyfe
 Thou wes tyll hir obedient
 Bot thou brake my commandiment
 Curste and baren, the erth sal be
 Quhare euer thou gois, tyll that thou be
 But laubour, it sall beir no cozne
 Bot Thirsill, Nettill, Breir, and Thome
 Forfude, thou gettis none bther beils
 Bot eat the herbis, apone the feild
 Soze laubouryng, tyll thy browis sweitt
 Frome thyne furth, sall thou wppon thy meitt
 I maid the of the erth certane
 And thou in erth sall turne agane
 Than maid he thame Abilsement
 Off skynnis, ane raggit rapment

all to mynne (E doup) to the

OF THE MONARCHE

Thame to p̄serue frome heit and cauld
 Than grew thare dolour mony fault
 Now Adam at se lyke tyll vs
 With your gay garment glorious
 To thame thir wordis, said the Lorde
 Than cryt thap boith Misericorde
 Quhen frome that Earth, with hartis soze
 Baneist thap wer, for ever more
 On to this wrachett baill of sorow
 With daylie labour ewin and morrow
 Efter quhose dolorous departing
 The Lord gaue Paradyce in keepng
 Tyll ane Angell of Jerubin
 That none suld haue entres thare in
 Att the quhilk entres, he did stand
 With flammand syte swerd in hand
 To keip that Adam, and his wyfe
 Sulde nocht taist of, the tre of lyfe
 For geue thap of that tre had p̄reit
 Perpetuall̄, thap mycht haue leuit
 So Adam, and his Successioun
 Off Paradyce, tynt possessioun
 And be this syn Originall
 Wat men to Misericorde thall
 My Sonne now map thou chetly se
 This world began with miserie
 With miserie, it doith proceed
 Quhose syne sall dolour be and dread
 Father (quod I) quhat kynd of lyfe

Cour.

OF THE MONARCHE.

Led Adam with his lustye wyfe
Efter thare bailfull banesying :

(Quod he) continuall womentyng
My hart hes zitt compassioun
Quhow thay went wandryng bp and down
Weippng with mony lowde allace
That thay had lost, that plesand place
In wyl dernes to be exilde
Quhare thay fand nocht, bot beistis wylde
Manesying thame, soz tyll deuoze
Quhilk all obedient war affoze.

Expe.

Father (quod I) in quhat countre
Did leif Adam, efter that he
Was banesit frome that delyte

Cour.

Clerkis (quod he) hes put in wyte
Quhow Adam dwelt, with mekle baill
In Hamber, in that lusty baill

Expe.

Quhilk efter was, the Jowis land
Quhare zitt his Sepulture dois stand
I lyfte nocht tarp, tyll discryue

Gen. iiii

The wo of Adam, noz his wyue
Noz tell, quhen thay had Sonnis the
Capn, and Abel, and no mo
Noz quhow cursit Capn, soz Inuy
Did slay his Brother cruelly
Noz of thare murning, noz thare mone
Quhen thay but Sonnis, her left allone
Abel lay dene, vpon the ground
Cursit Capn semit, and Wagabound

OF THE MONARCHE.

For quhow God of his speciall grace
 Send thame the thrid Sonne late of face
 Most lyke Adam, of flesche and blude
 Seth was his name, gracious and gude
 For quhow blynd Lameth, rasklesye
 Did slay Cayn, vnhappelye
 Adam as Clerkis dois discerne
 Begat with Eue his wooll wyne
 Off men Childyng thretty and two
 And of Dochters alke also
 Be this thow may weill vnderstand
 That Adam saw, mony ane thousand
 That of his body, did descend
 Of he out of the world did wend
 Adam lefte in erth, but weir
 Compleit, nyne hundzeth and thretty yere
 And all his dayis war bot soxrow
 Rememberyng boith eyn and moxrow
 Off Paradyce, the prosperitie
 Syne of his gret miseritie
 His hart mycht neuer be relosit
 Remembryng quhow the heuin was closit
 Frome hym and his successioun
 And that be his transgressioun
 Efter his deith, as I heir tell
 His Saul descendit to the hell
 And thare remanit pzeloneir
 In that Dungeoun, thre thousand yere
 And more, so did boith cupli and gude

Gen. 4.

239
OF THE MONARCHE.

Thyl Christ for thame, had shed his blude
 Than be that most precious ransoun
 That wer delyuerit of presoun
 I haue declarit now as I can
 The miserie of the first man.

* FINIS. *

Heir follo wis quho v

God Destroyit all Leue and Creature in erth, for
 Syn, And Drownit thame be ane Terribyll
 Flude, in the tyme of Noe.

† (†) †

PRVDENT Father Experience.

Cour.

Declare to me, or se go hence

Quhat wes the cause, God did destroye

All Creature in the tyme of Noe

(Quod he) I trymmyll for to tell

Expc.

That Infortune, quho it befell

The cause bene so abhominabyll

And the mater so miserabyll

Bot for to schaw the Circumstance

Manefestlye of that myschance

First I mon gar the vnderstand

Quho Adam gais expresse command

Gene vi.

That

That those quhilk; come of Sethis blude
 Because thay wer gracious and gude
 Suld nocht contract with Cainis kyn.
 Quhilk; wer Inclynit all to Syn,
 Tyll obserue that commandment
 Cain past in the Dyent
 With his wyfe, callit Calmana
 Quhilk was his awin Wyfter allwa
 Quhare his offspryng, did lang remane
 Besyde the Montane of Carbane
 And Seth did lang tyme lede his lyfe
 With Delboza, his prudent wyfe
 Quhilk wes his Wyfter gude and fair
 In Damassene, maid thare repaire
 In that countre of Sethis clan
 Discendit irony holy man
 So lang as Adam wes leueand
 The peple did obserue command
 Quhen he wes dede, and laid in ground
 And peple greittly did abound
 And Cayn stane, as I haue schawin
 And Sethis dayis, all ouer blawin
 The Sonnis than of Sethis blude
 Seand the plesand pulchritude
 Off the Ladyis, of Caynnis kyn
 Quhowbeit thay knew well, it wes Syn
 Opprest with sensuall lustis rage
 Did tak thame in to Mariage
 And so corruptit wes that blude
 The gude with euill, and euill with gude

OF THE MONARCHE

Than as the peple did increas
Thay did abound in wickitnes
As holy Scripture dois rehers
Quhilk I abhor, to putt in vers
O tell with tounge, I am nocht abyll
The suth bene so abhominabyll
Quhow men, and wemen, schamefullye
Abusit thame selfs, vnnaturallye
Quhose foull abhominatioun
And vncouth fornicatioun
I thynk gret schame, to putt in wyte
All that Paull Doose, doith indyte
Quhilk gpf I wald at lenth declair
It wer yneuch, to fyll the air
Gret Clerks of Antiquiteis
Hes wyttin mony trew stozeis
Quhilk ar worthye to be commendit
Quhowbeit thay be nocht comprehendit
At lenth in the Wyfne Scripture
Bot I sall do my besye cure
To tak the best (as I suppose)
That mooste pertenis my purpose
And with support, of Christ our kyng
I purpose to confirme no thyng
Off the Auld Hystorie
Contrarious, tyll his excellence
Quhowbeit sum mennis Traditionis
Contrar Chrystis Institutionis
Off thame thocht sum thyng I declair

THE FIRST BVKE.

Now latt ws pzoceid foꝛthermair
And with ane Language lamentabyll
Declare this mater miserabyll,

Cour.

Father the causis wald I knaw
Quhy thay of nature, brak the Law

Expe.

I traist (quod he) that wyckitnes
Generith thow sleuthfull ydilnes
The Deuyll with all the craft he can
Quhen he persauis ane ydill man
Oꝛ woman geuin tyll ydilnes
He gettis easysalpe entres
And so be this occasioun
And be the Feindis perswasoun
The hole world vniuersalpe
Coꝛruptit was alluterlye.

Cour.

Quhat wes the cause, thay ydill ware
That cace (quod I) to me declare

Expe.

(Quod he) be my Imaginatioun
Foz laik of vertuous Occupattoun
Foz of Craft, thay had small vsage
Off Marchandyce, noꝛ lawboꝛage
The erth than wes so plentuous
Off fruct, and Syppe, delicious
The herbis wer so confortabyll
Delytesum and Medicinabyll
The Fontannis fresche and redolent
To laubouryng, thay tuke lytill tent
All maner of beistis at thare plesour
Did multiplye, without laubour

OF THE MONARCHE.

The tyme betwix Adam and Noe
 To se the erth, it wes gret Joye
 Plantit with p̄cious treis of pyce
 Four famous Fludis of Paradyce
 Ran thow the erth, in syndre partis
 Spreddeyng thare brāchis, in all airtis
 The walter was so strang and fyne
 Thay wald nocht laubour to mak wyne
 The fruct, and herbis, wer so gude
 Thay maid no cair, for ether fude
 And so the peple tūke no cure
 Bot past thare tyme, at thare plesure
 By fyndand new Inuentionis
 To fulfyll thare Intentionis
 So that the Lord Omnipotent
 That he maid man, did hym repent
 And schew on tyll his Seruand Noe
 That he wald all the world distroie
 Except hym self, and his Meins

Allace (quod Noe) quhen sall that be
 Than said the Lord, sen thou so speris
 I sall bylong, six scoze of yeris
 Carpyng bpone thare repentence
 O? I fulfyll my Just Sentence
 In the mene tyme, sall thou to warke
 Incontinent, and beild aue Arke
 Whilk Noe began, Obedientlye
 And wrocht on it Continuallye
 And to the peple daylie p̄cheit

THE FIRST BVKE.

To cry for grace, he to thame techet
 And to thame planelye did declair
 That God his wald no moze wald spare
 Bot on thame he wald wyzk vengeance
 To Hove 3it gaue thay no credence
 And so thay wer Incounsolabyll
 Wspng thare luste abhominabyll
 And tuke his precheyng in dysppte
 Hy followyng thare foull delpte
 Moze and moze, tyll that dulefull day
 Quhilk all the world, pat in affray

Cour.

O father, 3e gart me vnderstand
 Quhen Adam brak the Lord's command
 Tyll agiment his afflictoun
 God gaue his Maledictioun
 On to the erth, quhilk wes so fair
 That it suld barren be, and bair
 And without laubour beir no cozne
 Nor fruct, bot thersyll, bzeir, and thorne
 Now say 3e in, the tyme of Hove
 To se the erth, it wes gret Joye
 Plantit with fructis gude and fair
 The suthe of this, to me declair
 Thir sayings; two, gar me conspdder
 Quhow 3e mak thame, agre to gydder
 God maid that promys, sickerlye
 Quhowbeit, it come nocht instantlye
 (Quod he) as Clerkis dois conclude
 Bot efter quhen the furious flude

Expe.

OF THE MONARCHE.

Distroyt the erth, alluterlye
 Than come that pꝛomps sickerlye
 Ewin siclyke as God gaue command
 Adam to twyche nocht with his hand
 Noꝛ eat of the, foꝛbiddin tree
 Geue he did so, that he sulde bee
 Quhowbeit he deit nocht but weir
 Efter that day nyne hundꝛeth zeir
 Rychtso the Pꝛopheit Elayas
 Speikand of Christ, the gret Messias
 Sayand the Bairne, is tyll ws boꝛne
 To saif mankynd quhilk is foꝛloꝛne
 As he had bene boꝛne Instantlye
 Z it wes he nocht boꝛne beralye
 Efter that sayng mony one zeir
 As in the Scripture, thow may heir
 Ane thousand zeir, quho reknyth rycht
 Is bot one hour, in Goddis sycht
 Exempris mony, I mycht tell
 wꝛer it nocht tedious, foꝛ to dwell
 Tyll our purpose, latt ws pꝛoceid
 Schawand the heycht, and lenth and bꝛeid
 And qualitie, of Noys Arke
 Quhilk wes ane rycht excellent warke
 Off Wyne tre, maid bound weill about
 Laid ouer with pik, within and out
 Junit full close, with nalis strong
 And wes thꝛe hundꝛeth Cubitt long
 Fiftꝛ in bꝛeid, thꝛetty in heycht

Elap. ix.

ii. Pet. iii

E. iii.

THE FIRST BVKE.

Thze Chalmeris Junit weill and wyght
 And euerilk lost, aboue ane bether
 Withouthin anker, air, oz ruther
 Ane ryght Cubett, as Jhetz tell
 Off misour now, mycht be ane ell
 In the myd syde, ane dur thare wes
 For Beistis, ane easly entres
 This Ark quhilk was boith lang and lairge
 Maid in the bodum, lyke one Bairste
 Couerit with burdis weill abuse
 Hoste lyke ane housse, with sett on ruse
 Quhole rigging wes ane Cubett braid
 Quharein thare wes, ane wyndo maid
 Sum sayis, weill closit with Chzistall cleir
 Quharethrouch the day lycht, mycht weill appoit
 This work the moze wes to be prysit
 Because be God, it wes deupsit
 Gen. vii. The makynge of this Ark, but weir
 Indurit weill ane hundzeth zeir.

Quhe Noe had done compleit this wark
 God did hym close, within the Ark
 With hym his wyfe, and Sonnis thze
 With thare thze wyfis, but mo menze
 And of all foulis of the air
 Off euerilk kynd, enterit ane pair
 Ryghtso two Beistis, of euerilk kynde
 For quhy, it wes the Lordis mynde
 That generatioun suld nocht faill
 Quharefor of sametill, and of Maill

OF THE MONARCHE.

Off euerilk kynd wer keipit two
Bot to rehers, myne hart is wo
The dolent Lamentatioun
That tyme of euerilk Natioun
Sayand allace ane thousand syis
Quhen wynd, and rane, began to ryis
The Roik, with rerd, began to ryue
Quhen vglie cluddis, did ouerdryue
And dirkynnit so, the Heuinnis bycht
That Sonne, no? Mone, mycht schaw no lycht,
The terrabyll trympling of erth quaik
Gart Biggynnis bow, and Cieteis schaik
The thounder ralf, the cluddis sabyll
With ho:rabyll sound, appouentabyll
The fyreflauchtis flew, ouertho:te the fellis
Than wes thare nocht, bot 3owtis and zellis
Quhen thay persauit, without remede
All Creature, to suffer dede
All Fontanis frome the erth vp sprang
And frome the Heuin, the rane down dang
Fourty dayis, and fourty nychtis
Than ran the Peple, to the heychtis
Sum clam in cragis, sum in treis
And sum to heychast montanis fleis
With moze terrour no? I can tell
Bot all fo: nocht, the fludis fell
And wynd did rowt, with sic ane reid
That euerilk wycht, warpit his weid
Cryand allace, that thay wer bo:ne

THE FIRST BVKE.

Into that flude, to be forlorne
 Men mycht no help, mak to thare wyfis
 Nor sit support thare bairnis lyfis
 The fludis rose, with so gret mychtis
 That thay ouer couerit all the heychtis
 Thay mycht no more, thare lyuis lenth
 Bot swame so lang, as thay had strench
 And so with cryis Lamentabyll
 Endit thare lyuis Miserabyll
 Aboue montanis, that wer moste hie
 Fifty Cubitis, rose the see
 Men may Imagyne in thare mynd
 All Creature, in to thare kynd
 Boith Beistis, and Foulis in the air
 In thare maner, maid mekle care
 The ffschis thocht thame euill begyld
 Quhen thay swame throuch the woddis wyld
 Quhalis tumbland amang the treis
 Wyld Beistis, swomand in the seis
 Bydis with mony pietuous pete
 Asseritlye in the air thay flew
 So lang as thay had strench to flee
 Syne swatterit down in to the see
 No thyng in erth, wes left on lyue
 Beistis, nor Foulis, Man, nor Wyue,
 God holelye did thame dystrope
 Except thame in the Ark with Noe
 The quhilk lay fleitand on the flude
 Welterand amang the stremes wode

OF THE MONARCHE.

With mony terrabyll affrayis
 Remanit ane hundreth and fyfty dayis
 In gret langour, and heupnes
 O; wynd, o; rane, began to ceis
 Sumtyme effectuouslye prayand
 Sumtyme the Beistis besliand
 For be the Lordis commandment
 He maid prouisioun sufficient
 For Noe dwelt in that Ark but dout
 Ane 3ett compleit, o; he come out
 Quhow at moze lenth, in holy wyte
 This dulefull stoye, bene Indyte
 And quhow that Noe, gan to reiose
 Quhen Conductis of the heuin did close
 So that the Rane, no moze descendit
 No; the flude, no moze ascendit
 Quhen he persawit the heuinnis cleir
 He send furth Cozbe Messingeir
 In to the Air, for to espy
 Geue he saw ony montanis dry
 Sum sayis the Rauin, did furth remane
 And come nocht to the Ark agane
 Furth flew the Dow, at Noeis command
 And quhen scho did persaue dry land
 Off ane Olyue, scho brak ane branche
 That Noe mycht knaw the walter stanche
 And thare no moze, scho did subiozne
 Bot with the branche, scho did returne
 That Noe mycht cleirly vnderstand

Gen. viii

THE FIRST BVKE.

That felloun Flude, was decrettand
 And so it did, tyll at the last
 The Ark vpon the ground stak fast
 On the tope of ane Montane hye
 Into the land of Armanye
 And quhen that Noe, had done espye
 Quhow that the erth, began to dype
 Than dang he down, the durtis all
 And lowlit thame, the quhilk wes thzall
 The foulis flew, furth in the air
 And all the Beistis, pair, and pair
 Past furth to seik, thare pastozages
 Thare wes than, bot aucht Personages
 Noe, his thre Sonnis, and thare wyuis
 On erth, that left was with thare luis
 Quhome God did blys, and Sanctyfie
 Sayand increas, and multiplye
 God wait geue Noe, wes blyth and glaid
 Quhen of that pzeloun, he wes fraid
 Quhen Noe had maid, his Sacrifyce.
 Thankand God, of his Benifyce
 He standand on mont Armanye
 Quhare he the countre, mycht espye
 Ze may beleue, his hart was soze
 Seyng the erth, quhilk wes affoze
 The Flude so plesand, and persyte
 Quhilk to behald, wes gret delyte
 That now was barren maid and bair
 Afoze, quhilk fructuous was and fair

OF THE MONARCHE!

The plesand treis, beryng fructis
Wer lyand rewin bp, be the cutis
The holsum herbis, and fragrant flouris
Had tynt boith bertew, and cullouris
The feildis grene, and flurpft metoys
Wer spulzeit of thare plesand weidys
The erth quhilk first, wes so fair formit
Wes be that furious flude defozmit
Quhare bmqhyle wer, the plesand plants
Wer holkit Glennis, and hie montanis,
Frome clattrpng cragis, gret and gray
The erth was weschin, quyte away
Bot Noye, had gretast displesouris
Behauldand, the dede Creatouris
Quhilk wes ane sycht, rycht Lamentabyll
Men, woemen, Beistis, Innumerabyll
Seyng thame ly, bpone the landis
And sum wer fleitpng on the strandis
Quhalis, and Monstouris, of the seis
Stickit on stobbis, amang the treis
And quhen the flude was decressand
Thay wer left welterpng on the land
Afore the flude, durpng that space
The sey wes all, in to ane place
Rycht so the erth, as bene deuydit
In syndie partis, wes nocht deuydit
As bene Emope, and Asia
Deuydit ar, frome Africa
Ze se now diuers famous Ills

THE FIRST BY KE.

Stand frome the mane land mony myllis
 All thir gret Illis, I vnderstand
 War than equall, with the ferme land
 Thare wes none sey, Mediterrane
 Bot onely, the gret Ociane
 Quhilk did nocht spred, sic bulcring strandis
 As it dois now, outethort the landis
 Than be the ragyng of that flude
 The erth of bettew, wes denude
 The quhilk afoze, wes to be pyrlit
 Quhose bewtie than, wes dislogysit
 Than wes the Maledictioun knawin
 Quhilk wes be God, tyll Adam schawin
 I reid quhow Clerkis dois conclud
 Indurynge that moste furious flude
 With quhilk the erth, wes so supprest
 The wynd blew furth, of the south west
 As may be sene, be experience
 Quhow throu the watter, violence
 The heych montanis, in euery art
 At bait forgane, the south west part
 As the Montanis, of Parraneis
 The alpis, and Rochis, to the seis
 Rycht so the Rochis, gret and gray
 Quhilk standis into Norway
 The heychast hyllis, in euery art
 And in Scotland, for the moste part
 Throuch welcring of, that furious flude
 The Cragis of erth, war made denude

OF THE MONARCHE.

Travellyng men, may consydder best
 The montanis bair, nyrt the south west
 I Declare (quod I) oꝛ ze conclude
 Quhow lang leuit Noe, efter the flude
 (Quod he) in Genesys, thow may heir
 Quhow that Noe, wes sar hundꝛeth zec
 The tyme of this gret punylnent
 And aye to God obedient
 And wes the best of Sethis blude
 And als he leuit efter the flude
 Thze hundꝛeth and fyfty zecis
 As the sam scripture wytnes beris
 And wes oꝛ he Kanderit the spzeit
 Ayne hundꝛeth, and fyfty zec, compleit
 To schaw this stozie Miserabyll
 At lenth my wyttis ar nocht abyll
 And als my Sonne, as I suppose
 It langis nocht tyll our purpose
 To schaw quhow Nois Sonnis thze
 Gan to Incres and multiplye
 Noꝛ quhow that Noe, plantit the wyne
 And drank tyll he wes Dronkin syne
 And sleipit with his membris bair
 And quhow Cham, maid foꝛ hym no cair
 Bot leuch, to se his Father so
 Quhowbeit his Bꝛether wer ryght wo
 Noꝛ quhow Noe, but restriction
 Gave Cham his Maledictioun
 And put hym under Seruytude

Cour.

Expe.

Gene. ix.

THE SECVNDBV KE.

To Sem and Iaphet, that wat gude
No: quhow God maid ane conuenent
With Noe, to mak no punysment
No: be no flude, the peple droun
In signe of that condition
His Rane Bow sett, in to the air,
Off diuers Heuinlye colouris fair
For to be ane perpetuall sing
Be flude to mak no punysing
This Story, geue thow lyst to knaw
At lenth the Bibyll sall the schaw

FINIS

¶ Heir end is the first

Part. And Followis the Secunde Part.

In the First the Beildyng of Babilone be Nemrod.

And quhow kyng Nynus began ye first Monarche.

And of thare Ydolatre.

And quhow Semeramis, Gouvernit the Em-
pyre, After hir Husbande Kyng
Nynus. As Followis.

¶ (*) ¶

¶ * * ¶

¶

¶

¶

¶ * ¶

¶ * * * * * ¶ * * * * * ¶

FA THER I pray you to me tell.
The first Infortune that befell
Immediatlye efter the Flude

Cour.

And quho did first, sched saikles blude
And quho Ydolatrpe began

I (Quod he) I sall do as I can
Efter the Flude, I fynde no Storie
Woorthy to putt in Memozpe

Expe.

Tyll Nemrod, began to kyng
Aboue the Peple, as ane kyng
Whilk wes the Principall man of one
That beilder was, of Babilone

Bene.x.

That Story Maister, wald I knaw
(Quod I) geue ye the suth wald schaw

Cour.

Why, and for quhat occasioun
Thay beildit sic ane strang Dungeoun :

I Than said to me Experience

Expe.

I sall declare with Deligence

Those Questionis at thy command
Bot first Sonne, thow mon vnderstand

Off Nemrod, the Genologie

His strenth, Curage, and Quantitie

Whowbeit Moyses, in his first Buke

That Story, lychtlye did ouer Luke

Off hym no moze, he doith declare

Except he was ane strang Huntare

Bot vtheris Clerkis Curious

As Ozece doith, and Iosephus

Discryuis Nemrod, at moze lenth

Boith of his stature, and his strenth

This Nemrod was, the fourt persoun

THE SECVNDBV KE.

Frome Noe be lyne, discendyng down
 Noe generit Cham, Cham generit Chus
 And Chus Nemrod, the suthen bene thus
 This Nemrod grew ane man of mycht
 That tyme in erth, wes none so mycht
 He wes ane Gyane, stout and strang
 Perforce wylde beistis, he down thrang
 The peple of that hole Region
 Come vnder his Dominoun
 No man thare wes in all that land
 His stalwartnes that durst ganestand
 No maruell wes, thocht he wes mycht
 Ten Cubitts large, he wes of hyght
 Proportionat, in lenth and bryd
 Afterand to his hyght we reid
 He grew so gret and glorious
 So prydefull, and presumptuous
 That he come Inobedient
 To the gret God Omnipotent
 This Nemrod was, the principall man
 That first Ydolatre began
 Than gart he all the peple call
 To his presens, bouth gret and small
 And in that gret conuentioun
 He propone his Intentioun
 My freindis (said he) I mak it knawin
 The gret wengeance that God hes schawin
 In tyme of our fore father Noe
 When he did all the world distrope

Gene. xi.

OF THE MONARCHE.

And bound thame in ane furious flude
 Quharefo? I thynk we sulde conclude
 Quhob we maye make one strang defence
 Aganis sick walteris violence
 For to resyst e his furious Pze
 Contraye boith to flude and fyze
 Latt ws go spye sum plesand feilde
 Quhare one strang biggynge we maye beilde
 One Citie with ane strang Dungeoun
 That none Ingynne may ding it down
 So heych, so thike, so large, and lang,
 That Gode tyll ws sall do no wrang
 Itt sall surmonte the Planetis, sewin
 That we frome Gode, may wyn the hewin
 Those peple with one ferme intent
 All tyll his counsell did consent
 And did espy one plesand place
 Harde on the flude of Euphratace
 The peple thare did thame prepat
 In to the plane fcilde of Syneat
 Quhilk now of Caldie beryth the name
 Quhilk did lang tyme floureis in fame.

¶ Thare gret Fortres, than did thay founde
 And kaisse tyll thay gat souer groune
 All fell to warke boith man and chylde
 Sum holkit claye, sum byynt the tylde
 Rembroth, that curious Campioun
 Deupfar wes of that Dungeoun
 No thyng thay sparit thare laubouris

THE SECVND BVKE.

Lyke besy beis vpon the floutis
 O: Emottis traueiling in to June
 Sum vnder wrocht, and sum aboue
 With strong Ingenious masonye
 Upwarde thare werk did fortifye
 With bynt tylde stonis, large and wyght
 That Towre thay rasit to sic heght
 Abuse the airis Region
 And Junit of so strong fastioun
 With Symment maid of pyk and tar
 Thay vlit none vther mortar
 Thocht fyre oz walter it assalit
 Contrare that Dungeoun nocht aualit
 The land aboute wes fair and plane
 And it rose lyke one heych montane
 Those fuliche peple did intende
 That to the Hewin, it sulde ascende
 So gret one strength wes neurt fene
 In to the warld with mennis eie

¶ The wailis of that wark thay maid
 Two and fyftye faldome braid
 One faldome than as sum men sayis
 Mycht bene two faldome in our dayis
 One man wes than of moze stature
 Noz two be now thareof be sure.

¶ Josephus haldis opinioun
 Sayand the heycht of this Dungeoun
 Of large passis of mesure bene

OF THE MONARCHE.

Fyue thousande, aucht scoe, and fourtene
Be this raknyng, it is full ryght
Sar mylis, and ane half in hyght
Anc thousande pats tak for ane myle
And thou sall fynd it neir that stile
This towre in compass round aboute
Wer mylis ten, withouttin doute
Aboute the Cetie of stegis
Foure heundjeth, and four scoe I wys
Aud be this nommer in compas
Aboute, thzee scoe of mylis It was
And as Drotius reportis
Thare wes fyue scoe of brasin portis.

The translatour of Drotius
In tyll his Cronicle wyttis thus
That quhen the Sonne is at the hyght
Att nonne quhen it doith schyue most brycht
The schaddow of that hydduous strent
Sar myle and more, it is of lenth
Thus maye ze Juge in to your thocht
Gyfe Babilone be heych or nocht.

IFNIS.

Quhov god maid the

Dynerstie of Laugnagis. And maid Impediment

to the Builders of Babilouc



Expe.



THE SECVND BVKE.

HAN the gret God Omnipotent
To quhom al thingis bene p̄sent
That wer, and is, and euir salbe
At p̄sent tyll his Maiestie
The hid secretis of mānis hart
From his p̄sens may not depart

He seand the Ambitioun
And the pydefull P̄sumptioun
Quhob thir proude peple did pretende
Up throuch the heuinnis, tyll ascende
Quhilk wes gret folye tyll deupse
Sick one p̄sumptuous interpyse
Foz quhen thay wer moſte delygent
Gode maid thame sick impediment
Thay wer constrainit with hartis ſore
Frome thyne depart and beild no moze
Sick Languagis on thame he laid
That none wyſte quhat ane vthir ſaid
Quhare was bot ane Language aſſore
Gode ſend thame Languagis thre ſchoze

¶ Aſſore that tyme all ſpak Chyew
Than ſum began foz to ſpek Brew
Sum Duche, ſum language Sarayne
And ſum began to ſpek Latyne
The Maiſter men, gan to go wyld
Cryand foz treis, thay brocht thame wyld
Sum ſaid bryng mortar heir atonis
Than brocht thay to thame ſtoks, and ſtonis.
¶ And Rembroth, thare gret Campioun

OF THE MONARCHE.

Ran rage and lyke one wyde Lyoun
Manassynge thame with wordis rude
Bot neuir one worde thay vnderstode
Afore thay fand hym gude and kynde
Bot than thay thocht hym by his mynde
Quhen he so furiously did flyte
Than turnit his pryde, in to dyspyte
So dirk Eclipsit wes his gloze
Quhen thay wald wyk for him no more

Beholde quhow God wes so gracious
To thame quhilk wer so outragious
He nother brak thare leggis nor armis
Nor zit did thame none vther harmis
Except of toungis diuysoun
And for synall conclusioun
Constranit thay wer for tyll depart
Ilike cumpayne in one syndre arte
Sum paste in to the Orient
And sum in to the Occident
Sum south, sum north, as thay thocht best
And so thare poleysie left west
Bot quhow that Citie wes reparit
Heir efter it salbe declarit.

FINIS.

Of the first inuention

of Ydolatrie. Quhow Rembryth, compeld the
puple tyll adore the fyre in Caldia.

THE SECVND BVKE.

Cour.

NOVV Schir (said I) schaw me the man

Expe.

Quhilk first Ydolatrie began

That sall I do with all my hart

My Sonne (said he) oz we depart

Quhen Rembroth saw his purpose fallit

And his gret laubour nocht aualit

In maner of contemptioun

Departit furth of that region

And as Orosius doith rehers

He pass in to the land of Pers

And mony one zeir, did thare remane

And syne to Babilone come agane

And fand huge peple of Caldie

Remanand in that gret Citie

That wer glaid of his returnyng

And did obey hym as thare kyng

Rembroth his name for tyll auance

Amang thaim maid new ordinaunce

Sayand I think ze ar nocht wycc

That to none God, makis Sacrifice

Than to fulfyll his fals desyre

He gart be maid ane flammand fyre

And maid it of sic breid and hycht

He gart it byrn boith day and nycht

Than all the peple of that land

About the fyre at his command

Prosternit on thare kneis and facis

Beseikand thare new God of graxis

To gye thame moze occasioun

OF THE MONARCHE.

He maid thame gret perswasoun
This God (said he) is moyst of myght
Schawand his bemys on the nyght
Quhen Sonne, and Monne, at baith obscure
His hewinlie bychtines doith indure
Quhen mennis memberris sufferit calde
Fyre warmyth thame ewin as thay walde

¶ Than cryit the Peple at his desyre
Thare is no God, except the fyre
Or thare was ony Ymagerie
Began this first Ydolatrie
Att that tyme, thare wes none blage
To carue, nor for to paynt Image
Than maid he proclamatioun
Quho maid nocht adoziatioun
To that new God, without remede
In to that fyre, sulde suffer dede
I fynd no man in to that lande
His tyrannie that durste ganestande
Bot Habzham, and Aram his brother
That disobeyit, I fynd none vther
Quhilk dwelland war, in that cuntre
With thare ffather callit Thaire
Thir brether Rembroth, did repzeue
Sayand tyll hym, Lord with your leue
This fyre, is bot ane Element
Praye ze to God Omnipotent
Quhilk maid the Heuinis, be his myght
Sonne, Monne, and sterris, to gylt lyght

THE SECVND BVKE.

He maid the fylschis in the seis
The erth, with beikis, herbis, and trets,
And last of all, for to conclude
He maid Man to his similitude
To that gret God gyfte pyse and gloze
Whose King induris euetmore.

Chan Rembroth in his furious pye
Thir bzyether boith keste in the the fyre
Habyaham be God, he wes pzyeruit
Bot Aram in the fyre he stauit
Quhen Thara, hadde his sonne wes dede
He did depart out of that stede
With Habyaham, Nachoz, and thare wyffis
As the Scripture at lynth dyscryffis
And left the land of Caldia
And paste to Mesopotamia
And dwelt in Tharan all his dayis
And deit thare, as the story sayis
The lyfe of Habyaham, I supose
No thyng langith tyll our purpose
In to the Bibyll thob may reid
His verteous lyfe in worde and deid
Now to the I haue schawin the man
That firste Ydolattie began.

FINIS.

Of ye gret misere and

skaythis that cumis of Meris. And quhow king Syn^e
began the first weris, and straik the first Battell.

OF THE MONARCHE

FATHER I pray 3ob with my hart
 Declair to me o: we depart
 Quho first began thir mortall wæris
 Quhilk euerilk faithfull hart efferis
 And euere polesye down thrawis
 Express agane the Lordis lawis
 Sen Chryste, our kyng omnipotent
 Left Peace, in tyll his Testament
 Quhob doith proceid this creuelteie
 Aganis Justice, and Equitie
 In lande quhare ony wæris bene
 Gret Miserie thare may be sene
 All thyng on erth, that God hes wrought
 Weir, doith distrope and puttis at nocht
 Ceteis, with mony strang Dungeoun
 At bynte, and to the erth, douning doun
 Virginis and Matronis, at defloxit
 Templis, that Rycheleie bene decoxit
 At bynt and all thare Preistis spulzeit
 Pure Ophelenis vnder fett ar fulzeit
 Mony auld men maid childerles
 And mony childer fatherles
 Off famous Sculis the Doctryne
 Boith natural science and Diuine
 And euerilk vertew trampit doun
 No reuerence done to relegioun
 Strenthis distroyit alluterlie
 Fair Ladpis forcit schamefullie
 Young Wedowis spulzeit of thare spousis

THE SECVND BVK.

Pure Laubozars, houndit frome thare housis
Thare dar no Merchand tak on hand
To trauell nother be scy noz land
For Boucheouris, quhilk dois thame confounde

Sum murtheris bene, and sum ar drounde
Craftis men of curious Ingyne
Alluterlie put to rewyne
The Bestiall rest, the commonnis flane
The land but laubozing doith remane
Off Dollesye, the perfyte warkis
Beildingis, Gardyngis, and plesand parkis
Alluterlie distroyit bene
Gret graingis bynt thare may be sene
Ryches bene turnit to powertie

Plentie in tyll penuritie
Deith, Hunger, Dearth, it is weil kende
Off Weir, this is the fatell ende
Justice turnit in tyrannye
All plesour in aduersite
The weir, alluterlie down thrawis
Boith the Ciuill, and Cannoun lawis
Weir, generit Murthour, and myscheif
Soze lamentyng withoute releif
Weir, doith distroye Realmes and kyngis
Gret Princis, weir to plesour byngis
Weir, scheddis mekle saikles blude

Cour.

Sen I can saue of weir no gude

Declare to me Schir gylf ze can
Quho first this Miserie began

FINIS.

¶ Their follo with ane

Schofte Discription of the Four Monarchis.

¶ And quhow Kyng Nynus, began
the first Monarchie.

✱

OF Weris (said he) the gret outrage
Began in to the secunde aige
Be creuell pydefull, couptous, kyngis
Renarris but ryght of vther; ryngis

Expe.

Quhowbeit Cayam afoze the flude
Wes first schedder of saikles blude
Nynus was first and principall man
Quhilk byangus conquessing began
And was the man withouttin faille
In erth, that straik the first battell
And first Inuentit Imagerye
Quharethow came gret Idolatrye

¶ We moſte know oz we forthair wend
Off quhome king Nynus did diſcend
Nynus gyl I can ryght deſpne
He was frome Noye, the fyrſt be lyne
Noye, generit Cham, Cham, generit Chus,
And Chus, Rembroth, Rembroth, Bellus,
And Bellus, Nynus, but leſing
Off Affiria, the ſecund king
And beildar of that gret Citie
The quhilk was callit Nynue

THE SECVND BVK.

And wes the first and principall man
Whilk the first Monarchie began.

Cour.

¶ Father (said I) declaire to me

Expe.

Whať signyfys one Monarchie

The smith (said he) sonne gyfe thov knew
Monarchie bene one terme of Grew
As quhen one Province principall
Had hole power Imperiall
During thare Dominationis

Cour.

Abuse all kyngis and Nationis

One Monarchie that men doith call

Off quhome I fynd four principall

Whilk heth rong sen the world began.

Expe.

¶ Than (said I) Father gylt ze can

Whilk four bene thay, schaw me I pray zow

My sone (said he) that sail I say zow

¶ First rang the kings of Asserianis

Secundlye rang the Persianis

The Grekis thridlye with swerd and fyre

Perfors optenit the thrid Impyre

The fourte Monarche as I heir

The Romanis byukit mony one zeir

Lat vs first speik of Apnus king

Whov he began his Conquesting

¶ The auld Greik Historitiane

Diadozus he wyttis plane

Att rycht gret lenth of Apnus king

Off his Impyre and conquesting

And of Semeranus his wyfe

OF THE MONARCHE.

That tyme the lustyest one lyfe
Itt wer to lang to putt in wyte
Quhilk Diadoze heth done indyte
Bot I sall schaw as I suppose
Quhilk maist belangith thy purpose.

Cuhen Rembroth, Prince of Babilone
Dute of this wrechit warld wes gone
And his Sonne Bellus deid allwa
The first Kyng of Asseria
This Synus, quhilk wes secunde kyng
Tryumphandlie began tyll ryng
And wes nocht satisfit noz content
Off his awin Regione, noz his rent
Thynkand his gloze for tyll aduance
By his gret peple and puissance
Throuch Byrde, Couatye, and baine gloze
Did hym prepare to conques moze
And gadtherit furth ane gret Armie
Contrare Babilone, and Caldie
Quhareof he had ardent desyre
Tyll June that land tyll his Impyre
Quhowbeit he had thareto no ryght
Bot by his tyranty and mycht
Withouthin feir of God or man
His Conquessing thus he began.

Chis peple beand in arraye
To Caldia take the reddy waye
Quhen that the Babylonianis
To gidther with the Caldianis

THE SECVND BVK.

Hard tell kyng Rynus, wes cumand
 Maid proclamationis throuch the land
 That ilke man efter thare degre
 Sulde cum and saif thare awin cuntre
 Quhowbeit thay had no vse of weir
 Thay past fordwart withouttin feir
 And pat thame selfis in gude order
 To meit king Rynus on the border
 In that tyme ze sall vnderstande
 Thare wes no harnes in the lande
 For tyll defende nor tyll Inuaid
 Quharethow more slauchter thare wes maid
 Thay faucht thow strenth of thare bodeis
 With gaddis of Irne, with stonis, and treis
 With sound of horne, and hydduous cry
 Thay ruscht to gidther rycht rudly
 With hardy hart, and strenth of handis
 Tyll thousandis deid, lay on the landis
 Quhare men in battell nakit bene
 Gret slauchter sone thare may be sene
 Thay faucht so lang and creuellie
 And with vncettane victorie
 No man mycht Iuge, that side, ou far
 Quho gat the better, nor the war
 Bot quhen it did approche the nycht
 The Caldianis, thay toke the rycht
 Than the kyng and his rumpange
 Wer rycht glaid of that victorie
 Because he wan the first battell

OF THE MONARCHE

That strykkyn wes in erth, but fayll
 And peceably of that Regioun
 Did tak the hole Dominoun
 Than wes he king of Caldia
 Allweill as of Affria
 As for the king of Arrabie
 In his conquest maid hym supplie

Off this zit wes he nocht content
 Bot to the Realme of Mede he went
 Duhare Sarnus king of that cuntre
 Did meet hym with one gret armie
 Bot king Rynus, the battell wan
 Duhare slane wer mony nobyll man
 And to that king wald gylf no grace
 Bot planelie in one publict place
 With his sewin Sonnis, and his Ladie
 Creuellie did thame Crucifie
 Off that tryumphe he did reiose
 Syne fordwart to the feilde he gose
 Than conquest he Armenia
 Perce, Egypt, and Damphelia
 Capadoce, Leid and Martane
 Gaspia, Phrygia, and Hyrcane,
 All Affrica, and Asia,
 Except gret Ynde, and Battria,
 Duhilk he did conquess efterwart
 As se sall heir oz we depart
 Now wald I oz we forther wend
 That his Ydolatre we kend

Syne efter that withoutte subiozne
Tyll our purpose we sall retorne.

FINIS.

Quhob king Ryn?

Inuentit the first Ydolatrie of Ymagis.

NYNVS one Ymage he gart mak.
For king Bellus, his fatheris laik
Most lyke his father of figoure
Off quantite and portratoure
Off fyne Golde wes that figour maid
Ane crafty Cronn apone his haid
With precious stonis in toknyng
His father Bellus wes ane kyng
In Babilone he ane tempyll maid
Off crafty work boith heych and braid
Quharein that Ymage gloxiousslie
Wes thronit vpe tryumphandlie.

Than Rynus gaff ane strait command
Tyll all the peple of that land
Allweill in tyll Asseria
As in Synear, and Caldia
Under his Domination
Thay suld make Adozation
Apone thare kneis to that figour
Under the pane of forfaltour
Thare wes no Lorde in all that land
His summonding that durst ganestand
Than young, and auld, boith gret and small

OF THE MONARCHE.

Tyll that Ymage thay prayit all
 And cheangit his name as I heir tell
 Frome Bellus to thare gret God Bell
 In that tempyll he did deuyse
 Dreistis for tyll mak sacrificyse
 Be conswetud than come one law
 None vther God that thay wald know
 And als he gait to that Ymage
 Off Sanctuarie the Priuillage
 For quhat sum euer transgressour
 One homicede or opprellour
 Seand that Ymage in the face
 Off thare gylt gat the kyngis grace.

Declare to me sweit schir (said I)

Cour.

Wes thare no moze Ydolatry
 Efter that this fals Idole Bell
 Wes thronit vp as ze me tell

My Sonne (said he) incontinent

The nowellis throuch the world thay went

Expe.

Quhow king Rynus, as I haif said
 One curious Ymage he had maid
 To the quhilk all his natioun
 Maid deuote adozatioun
 Than euerye cuntre tuke consait
 Thay wald king Rynus contrafait
 Quhen ony famous man wes deid
 Sett vp one Ymage in his steid
 Quhilk thay did honour frome the splene
 As it Immortall God had bene

G.f.

THE SECVND BVKE.

Inagis sum maid for the nonis
 Off fyne gold, sum of stakis and stonis
 Off syluer sum, and Cuyr bone
 With diuers namis tyll everyone
 For sum thay callit Saturnus
 Sum Jupiter, sum Neptunus
 And sum thay callit Cupido
 Thare god of lufe, and sum Pluto
 Thay callit sum Mercurius
 And sum the wyndie Colus
 Sum Mars, maid lyke ane man of weir
 Inarmit weill with sword and speir
 Sum Bacchus, and sum Apollo
 Off namis thay had ane houndzeth mo
 And quhen one Lady of gret fame
 Wes dede, for tyll exalt hit name
 One Image of hit portratour
 Wald set vpe in one oratour
 The quhilk thay callit thare goddes
 As Venus, Juno, and Palles
 Sum Cleo, sum Proserpina
 Sum Ceres, Vesta, and Diana
 And sum the gret goddes Hyndie
 With curious collouris thay wald carue
 Among the Poetis, thow may see
 Off fals godis the genologee
 So thit abhominations
 Did spred ouerthort all nationis
 Except gude Habzham, as we reid

Quhilk honourit God, in word and dede
For Habraham had his beginnyng
In to the tyme of Nynus king
Nynus began with tyrannie
And Habraham with humylytie
Nynus began the first Impyre
Habraham of weir, had no desyre
Nynus began Idolatre
Habraham, in spreit and veritye
He prayit to the Lorde allone
Fals Imagry he wald haue none
Off hym descendit I heir tell
The twelf gret Crybis of Isræll
Those peple maid adozatioun
With humyll supplicatioun
Tyll hym quhilk wes of kyngis king
That he win and erth, maid of no thing
Dede ymagis, thay held at nocht
That wer with mennis handis wrocht
Bot the almyghtie God of lyue
My sonne now haif I done discryue
Thir questionis at thy command
The quhilkis thow did at me demand

What wes the cause (schir mak me sure) Cour,
Ydolatre did so lang indure
Outthrouch the warld so generalie
And with the Gentilis specialie
(Quod he) sum causis principall
I fynd in my memorzall
First wes throuch princis commandment
Quhilk did ydolatre inuent

THE SECVND. BVKE.

Syne singulare proffeit of the preistis
 Dayntours, Goldmythis, Malonnis, Wyches
 Those men of craft full curiouse
 Maid Imagis so plesandlie
 And sauld thame for ane sumptuous pryce
 So be thare crafty Merchandyce
 Thay wer maid ryche, abone mesure
 As for the Preistis I the assure
 Large proffeit gat ouerthort all landis
 Throuch sacrificy, and offerandis
 And be thare fapned sancttude
 Abusit mony one man of gude
 As in the tyme of Daniell
 The preistis of this Idoll Bell
 When Nabuchodonosor king
 In Babilone, royallie did ring
 Those preistis the kyng gart vnderstand
 That ymage maid be mennis hand
 He wes one gloxious God of lyfe
 And had sic ane prerogatyfe
 That by his gret power deupne
 Wald eat Beif, Mutton, Breid, and wyne
 And so the king gart every daye
 Affore Bell on his Altar laye
 Fourty fresche Wodderris satt and syne
 And sar gret Rowbouris of wycht wyne
 Twelf gret Louis of bowttifloure
 Quhilk wes all eatin in one houre
 Nocht be that Image deif and dum

Danfell.
 xliii.

OF THE MONARCHE

Bot be the prestis all and sum
As in the Bibill thow may ken
Quhose nummer wer thze scoze and ten
Thay, and thare wyfis euerilk day
Eait all that on the Altar lay
Than Daniell in conclusioun
Schew the king thare abusioun
And of thare subtelty maid hym sure
Quhow onderneth the tempyll flure
Thzouch ane passage thay cam be nycht
And eait that meit with candell lycht
The kyng quhen he the mater knew
Those prestis with all thare wyffis he slew
Thus subtellie the kyng was slylit
And all the peple wer begylit
My sonne (said he) now may thow ken
Quhob by the Prestis and craftis men
And be thare craftines and cure
Idolatrpe did so lang indure
Behauld quhow Jhone Boccattious
Hes wyttin workis wondrous
Off Gentilis superstitioun
And of thare gret abusioun
As in his gret Buke thow may see
Off fals Goddis the geneologie
Off Demogorgon in speciall
Fore Grandschir, tyll the Goddis all
Honourit amang Archadience
And of the fals Philistience

THE SECVND BVK.

tit. reg.
xi.

With thare gret deuilsche god Dagon
With vtheris Idolis mony one
Bot I abhoze the trench to tell
Off the Princis of Israell
Chosin be God Omnipotent
Quhow thay brak his commandiment
Kyng Salomone, as the scripture sayis
He doittit in his latter dayis
His wantoun wyffis, to compleis
He curit nocht God, tyll displeis
And did committ Idolatrye
Wyschippng caruit Ymagerye
As Moloch, god of Ammonitis
And Chamos, god of Moabitis
Astaroth, god of Sydonians
So for his inobediens
And fowle abhominatioun
Wer puneist his successioun
His sonne Roboam, I heit tell
Tynt the ten Trybis of Israell
For his fatheris Ydolatrye
As in the scripture thow may see.

FINIS.

Off Imageis blit
amang cristin men.

OF THE MONARCHE

Cour.

FATHER sit ane thyng I wald speir
Behald in euery kirk and queir
Throuch Christindome in burgh and land
Imageis maid with mennis hand
To quhome bene gyffin diuers names
Sum Peter, and Paull, sum Thome, & James,
Sanct Peter caruit with his keyis
Sanct Mychaell with his wyngs and wepis
Sanct Katherine, with hir swerd and quheill
Ane hynde sett vp besyde sanct Geill
It war to lang for tyll discryue
Sanct Frances with his woundis fyue
Sanct Credwall, als thare may be sene
Quhilk on ane prik heth boyth hir eine
Sanct Paull weill payntit with ane swoorde
Als he wald fepcht, at the first worde
Sanct Apollin on altare standis
With all hir tethe in tyll hir handis
Sanct Rochoe weill seisit men may se
Ane byill new brokin on his thye
Sanct Eloy he doith staitly stand
Ane new hors schoo in tyll his hand
Sanct ringane of ane rottin stoke
Sanct Duthow boird out of ane bloke
Sanct Androw with his croce in hand
Sanct George vpon ane hors rydand
Sanct Anthone sett vp with ane soow
Sanct Wyde, weill caruit with ane koot

THE SECVND BVK

With coistlye colouris fyne and fast
 Anethousand mo I mycht declair
 As sanct Cosma and Damiane
 The Sowtars sanct Crispaniane
 All thir on altare staitly standis
 Preistis cryand for thare offrandis
 To quhome we Communnis on our kneis
 Boith wryschip all thir Imageris
 In kirk, in Queir, and in the closter
 Prayand to thame our Vater noster
 In pylgramage frome town to town
 With offrand, and with ozisoun
 To thame aye babland on our beidis
 That thay wald help ws in our neidis
 Quhat differ? this, declare to me
 Frome the Gentilis Idolatrye

Expe.

¶ Gylt that be trew that thow reportis
 Itt goith rycht neir thir samyn soxis
 Bot we be counsall of Clargye
 Hes lycence to mak Imagerye
 Quhilk of vnleirnit bene the buikis
 For quhen lauid folk bpone thame lulkis
 Itt byngith to remembrance
 Off Sanctis lpuis the circumstance
 Quhow the faith for to fortifye
 Thay sufferit pane rycht pacientlye
 Seand the Image of the Rude
 Men suld remember on the Blude
 Quhilk Chyist in tyll his Passioun

OF THE MONARCHE.

Did sche for our Saluatioun
O: quhen thou seis ane portrature
Off blyssit Marie Virgen pure
One bony Babe vpon his kne
Than in thy mynde remember the
The wordis quhilk the Propheet said
Quhow sche suld be boith Mother and Maid

T Bot quho that sittis down on thare kneis
Prayand tyll ony Imagereis
With oritioun or offerand
Kneland with cap in to thare hand
No difference bene, I say to the
Frome the Gentilis Idolatrye

T Rycht so of diuers nationis
I reid abominationis
Quhow Grekis maid thare deuotioun haill
To Mars, to saif thame in battaill
Tyll Jupiter, sum tuke thare bayage
To saif thame frome the Roymys rage
Sum prayit to Venus, frome the splene
That thay thare luffis mycht obtene
And sum to Juno, for ryches
Thare pylgramage thay wald addres

So doith our commoun populare
Quhilk war to lang for tyll declare
Thare superstitious pylgramageis
To mony diuers Imageis
Sum to sanct Rochee with deligence
To saif thame frome the pestilence

THE SECVND BVKE.

Forthare teith, to sanct Apollene
 To sanct Credwell, to mend thare cline
 Sum makis offrande to sanct Clove
 That he thare hoys may weill conuoye
 Thay cryn, quhen thay haif Iowellis tynne
 To seik sanct Syth, oꝛ euer thay stynte
 And to sanct Germane to get remeid
 For maladeis in to thare heid
 Thay byng mad men on fuit and hoysse
 And byndis thame to sanct Mongole crosse
 To sanct Barbara, thay cry full faste
 To saif thame frome the thonder blaste
 For gude nouellis as I heir tell
 Sum takis thare gait to Gabriell
 Sum wyffis sanct Margret doith exhort
 In to thare byrth thame to support
 To sanct Anthony to saif the sooth
 To sanct Byde to keip calf, and kooth
 To sanct Bastien, thay cryn and ryde
 That frome the schore he saif thare syde
 And sum in hope to gett thare haill
 Rynnis to the auld Rude of Kerrail
 Quhowbeit thir simpill peple rude
 Think thare intencion be bot gude
 Wo be to Priestis, I say for me
 Quhilk suld schaw thame the verratie
 Prelatis quhilkis hes of thame the cure
 Shall mak answeir thareof be sure
 On the gret day of Jugement.

Quhen no tyme beis for to repent
Quhare manifest Idolatrye
Sall punisht be perpetuallye.

¶ Heir followis one

Exclamatioun aganis Idolatrie.

IMPRV DENT Peple, Ignozant and blynd,
By quhat reasone, law, or authoritie
Or quhat attentyck scripture can ze fynd
Leiffum for tyll commyt Idolatrie
Quhilk bene to bow your body or your kne
With devoute humyll adozatioun
Tyll ony Ydoll maid of stone or tre
Geueand thame offerand or oblatioun

Expc.

Quhy did ze gyf the honour laude and gloze
Vertenyng God (quhilk maid all thyng of nocht
Quhilk wes, and is, and salbe euermore)
Tyll Ymagis by mennis handis wrocht
Of fulysche folke, quhy haif ze succour socht
Off thame quhilk can nocht help you in distres
Zit reasonably reuolfe in to your thocht
In stok, nor stone can be non holynes.

In the desert, the peple of Israell
Moyles remanyng in the mount Synaye
Thay maid one molten Calf, of fyne mettell
Quhilk thay did honour as thare God verraye
Bot quhen Moyles descendit I heir saye
And did consydder thare Ydolatrie

Exod.
xxxii.

THE SECVND BVKE.

Off that peple, thye thousand gart he slaye
As the scripture at lenth doith testifye.

Daniell.
xliii. ¶ Because the holpe pꝛopheit Daniell.
In Babilone Ydolatrie, repꝛeuit
And wald nocht woꝛschip thare fals Idoll Well
The hole peple at hym wer so aggreuit
To that effect, that he suld be myscheuit
Delpuerit hym tyll rampand Aponis sewin
Bot of that dangerous den, he wes releuit
Thꝛough myꝛakle of, the gret God of heuin

Dan. iiii. ¶ Behald quhow Nabuchodonosor king
In to the baill of Duran, did pꝛepare
One Image of fyne Gold, one meruallous thing
Thye scoze of cubytis, heycht and satin square
As moze clettye the scripture doith declare
To quhome all peple by pꝛoclamatioun
With bodeis bowit, and on thare kneis bare
Kycht humelpy maid adozatioun.

¶ Ane gret wonder, that day wes sene also:
Quhow Nabuchodonosor, in his pye
Take Sydrach, Misach, and Abednago,
Quhilks wald nocht bow thare kne at his desyre
Tyll that Idoll, gart kast thame in the fyre
For to be bynt, oz he sterit of that steid
Quhen he beleuit, thay wer bynt bone and lyre
Wes nocht consuꝛit, one small hair of thair heid

¶ The Angell of the Lord wes w thame sene.

OF THE MONARCHE.

In that hait furneis passing bpe and down
In tyll ane rosye Garth, as thay had bene
None spott of fyre, distenyng cote, noz gown
Off victorie, thay did obtene the croun
And wer to thame, that maid adozatioun
To that Ydoll, oz bowit thare body down
One wytnessing of thare dampnatioun

Quhat wes the cause, at me / thow may demande
That Salomone. vsit none Ymagrye
In his tryumphand Tempyll for tyll stande
Off Abraham, Ysac, Iacobe, noz Jesse
Noz of Moyses, thare sauegarde throuch the see
Noz Josue, thare balzeant Campioun
Because God did command the contrarpe
That thay sulde vse sic superstitioun

Behald quhow the gret God Omnipotent
To p[re]serue Israell, frome Idolatrpe
Derectit thame one strait commandiment
Thay suld nocht mak, none caruit ymagrye
Nothor of gold, of syluer, stone, noz tre
Noz gylt worschip tyll ony simlytude
Beand in heuin, in erth, noz in the see
Bot onely tyll his souerane cellitude

Exodi. x.
Deut. v.

The Propheet Dauid, planely did rep[re]ue
Ydolatrpe to thare confutioun
In grauit stok, oz stone, that did beleue
Declaryng thame thare gret abutioun
Spekand in maner of dirysoun

Baru. vi.

R. iii.

THE SECVND BVKE.

Quhow dede Idolis, be mennis handis wrocht
 Quham thay honourit, with humpyl ofisioun
 Wer in the markat daylie sauld and bocht

O The Deupllis seand the euyl conditioun
 Off the Gentyllis, and thare vnfaithfulnes
 For tyll agment, thare superstitioun
 In those Ydolis, thay maid thare entres
 And in thame spak, as storyis doith expres
 Than men beleuit of thame to gett releif
 Asand thame help, in all thare besynes
 Bot finallye that turnit to thare myscheif

Traist weill in thame, is none Diuinitie
 Quhen reik, & rowst, thare fait colour doith faid
 Thocht thay haue felt, one fute thay can not flee
 Quhowbeit the tempyll byyn aboue thair hald
 In thame is nother freindschip noz remaind
 In sic fygures, quhat fauour can ze fynd
 With mouth and eris, & eine thocht thay be maid
 All men may se. thay ar dum, deif, and blynd

Quhowbeit thay fal down flatlyngts on the flure
 Thay haif none strenth thare self to rais agane
 Thocht Kattonis our pame ryu thay tak no cure
 Quhowbeit pai breik pare neck, thay fell no pane
 Quhy sulde men psalmes to thame sing oz lane
 Sen growand treis, that zeirly berth frute
 Ar more to pryse, I mak it to the plane
 Noz cuttit stockis, wanting boith crope and rute

OF THE MONARCHE.

Off Edinburgh, the gret Idolatrye.
And manifest abominatioun
On thare feist day, all creature may se
Thay beir ane auld stock Image throuch þe toun
With talbone, troumpet, schalme, and Clarioun
Quhilk hes bene vsit mony one 3eit bigone
With preistis, and freris, in to processioun
Siclyke as Bell wes bozne throuch Babilone.

TAlschame ze nocht, ze seculare preistis and freris
Thyll so gret superstitioun to consent
Ydolateris ze haue bene mony 3eris
Expresse agane the Lordis commandiment
Quharefoz byether, I counsall 3ow repent
Thyll no honour, to caruit stock, nor stone
Geue laude and gloze, to God Omnipotent
Allanerlie, as wyselie wyttis I hone.

If on 3ow freris, that blis for to preche,
And dois assist to sic Idolatrye
Quhy do ze nocht, the Ignorant peple teche
Quhow ane dede Image, caruit of one tre
As it wer holy, suld nocht honourit be
Nor bozne on Burges backis vp and down
Bot ze schathplanely 3our Iporcralie
Quhen ze passe forrest in processioun

If on 3ow fostraris of Idolatrye
That thyll ane dede stock dois sic reuerence

THE SECVND BVKE.

In presens of the peple, publykelie
 Feir ze nocht God, to commit sic offence
 I counsall zow do zit zour diligence
 To gar suppressle, sic gret abusioun
 Do ze nocht so, I dzeid zour recompence
 Salbe nocht ellis, bot clene confusioun

Had sanct Frances, bene bozne out thzouch þe town
 Dzeid sanct Dominick, thocht ze had nocht refusit
 With thame tyll haif past in processioun
 In tyll that cais, sum wald haif zow excusit
 Now men may see, quhow that ze haue abusit
 That nobyll town, thzouch zour Apocraspe
 Thole peple trowis, that thay may tycht weil blit
 Quhen ze pas with thame in to cumpanye.

Sum of zow hes bene quyet counsallouris,
 Prouocand princis, to sched sailles blude
 Quhilk neuir did zour prudent predecessouris
 Bot ze lpe furious Phariceis denude
 Off charitie, quhilk rent Christ on the rude
 For Christis floke, without malyce or yre
 Convertit fragyll faltouris I conclude
 Be Goddis woꝛde, withouttin sweird or fyre

Reid ze nocht quhow, þe Christ hes gyffin comand
 Gyff thy brother doith oucht the tyll offend
 Than secretlye coꝛtect hym hand for hand
 In freindly maner, or thow forther wend
 Gyff he wyll nocht heir the, than makit kende
 Tyll one or two, be trew narratioun.

OF THE MONARCHE.

Gyf he for thame wyl not his mys amend
Declare hym to the congregatioun

¶ And gyf he sit remanith obstinat
And to the holy kirk Incounsolable
Than lyke ane Turke, hald hym excommunicat
And with all faithfull folk abhominabyll
Banysing hym, that he be no more able
To dwell among the faithfull cumpanye
Quhen he repentis, be nocht vnumerciablie
Bot hym ressaue agane rycht tenderlye

¶ Bot our dum Doctoris, of Diuinitie
And ze of the last fonde religioun
Off pure Transgressouris, ze haue no pettie
Bot cryis to put thame to confusioun
As cryit the Iowis, for the effusioun
Off Chyristis blude in to thare byrmand pye
Crycifyge, so ze with one vnioun
Cryis, fy, gar cast that saltour in the fyre

Unmercifull memberis, of the Antichyrist
Extolland your humane traditioun
Contrat the Institutione of Chyrist
Effet ze nocht, Diuine punytioun
Thocht sum of you be gude of conditione
Reddy for to ressaue new recent wyne
I speik to you, auld bolis, of perditione
Returne in tyme, or ze rpn to rewne.

Roma.
xvi.
Ephe. v.

THE SECVND BVK.

iii. Reg.
viii.

TAs ran the peruerst Prophetis of Baall.
 Quhilkis did consent, to the Idolatrye
 Off wickit Achab king of Israell
 Quhose nommer wer, four hundzeth and systie
 Quhilkis honourit that Idoll opinlye
 Bot quhen Elias, did preue thare abusioun
 He gart the peple fla thame creuellpe
 So at one hour, came thare confusioun.

I pray yow prent in your remembrance,
 Quhow the reid fteris, for thare Idolatrye
 In Scotland, England, Spaine, Italy, & France
 Upone one day, wer punisshit pietuousspe
 Behald quhow your awin bzether now lastlye
 In Duchclād, Inglād, Dēmark, and Nozowaye
 Ar trampit down, with thare Ipocraspe
 And as the snaw, ar meltit clene awaye

I maruell yat our Byschoppis thynk; no schame
 To gyf yow fteris sic preheminens
 Tyll vse thare office, to thare gret dissame
 Precheing for thame in opin audiens
 Bot mycht A Byschope eik tyll his awin expens
 For ilk Sermon ten Ducatis in his hand
 He wald or he did want that recompens
 So preche hym self, both in to burgh and land,

I traist to se gude refozmatione
 Frome tyme we gett ane faithfull prudent king
 Quhilk knawis the treuth, and his vocatione

OF THE MONARCHE

All Publicanis, I traist he wyl down thynge
And wyl nocht suffer in his realme to ring
Corruptit Scrybis, no; fals Pharisiens
Agane the treuth, quhilk planely doith making
Tyll that kyng cum, we mon tak paciens.

Now fairweill freindis, because I can nocht flyte
Quhotobett I culde, ze mon hald me excusit
Thocht I agane Ydolatrie Andoyte
O; thame dyspyte that wyl nocht zit refusit
I praye to God, that it be no moze vlit
Among the rewaris of this Regioun
That commoun peple, be no moze abusit
Bot gyl hym gloze, that bair the creuell crown

Quhilk techeit us, be his deuine Scripture
Tyll rycht prayer the persyte reddy way
As wyrtith Matthew, in his sext Chepture
In quhat maner, and to quhome we suld pray
One schoyt compendious oysone euerilk day
Most profitabyll, for boith body and saull
The quhilk is nocht derectit I heir say
To Ihone, no; James, to Peter no; to Paull

¶ No; none vther of the Apostlis twelf.
No; to no Sanct, no; Angell in the Hewin
Bot onely tyll our Father God hym self
Quhilk oysone, it doith contene full ewin
Most profitabyll, for us petetionis setuin

THE SECVND BVK.

Quhyll we lawid folk, the Pater Noster call
Thocht we say Psalmis, nyne ten oꝝ alewin
Off all praper, this bene the principall

Be reasoun of the makkar, quhyll it maid
Quhyll wes the Sonne of God, our Saluour
Be reasoun als, to quhome it suld be said
Tyll the Father of heuin, our Creatour
Quhyll dwellis nocht, in tempyll noꝝ in tour
He cleirlye seis our thocht, wyll, and intent,
Quhat nedith ws, at vtheris lesk succour
Quhen in all place, his power bene present

Tze princis of the preistis that suld preche
Quhy suffer ze so gret abutounn
Quhy do ze nocht the sempyll peple teche
Quhow, and to quhome, to dyesse thare oꝝloun
Quhy thole ze thame, to ryne frome town to town
In Pylgramage, tyll ony Ymagreis
Hopand to gett thare sum Saluatioun
Wayand to thame, deuotlye on thare kneis.

This wes the prettike of sum pylgramage,
Quhen fillokis in to fyfe, began to fon
With Joke, & Thom, thā tike thay vare bayage
In Angulle, tyll the feild Chapell of Dion
Chan kyttoke thare als cadye as ane Con
Without regarde, othet to Syn oꝝ schame
Gaiff Lowze leif, at laper to loupe on
Far better had bene, tyll haif biddin at hame.

OF THE MONARCHE

CI haue sene pass, one meruellous multytude.
Zong men and wemen syngand on thare feit
Under the foyme, of feynit sanctytude
For tyll adoze one Image in Lozeit
Mony came with thare marrowis for to mett
Committand thare fowll fornicatioun
Sum kyst the claggit taill of the Armett
Quhy thole ze this abominatioun

COff fornicatioun and Idolatrye
Apperandye ze tak bot lytill cure
Seand the maruellous Infelicitye
Quhilk heth so lang done in this land indure
In your defalt, quhilk heth the charge and cure
Thys bene of treuth, my Lordis to your leue
Sic pylgramage heth maid mony one hure
Quhilk gyt I plesit, planelye I mycht preue.

CQuhy mak ze nocht, the scripture manifest.
To pure peple, rwyching Idolatrye
In your precheing, quhy haif ze nocht exprest
Quhow mony kyngs of Israell creuellye
Wer punestit be God so rigorouslye
As Ieroboam, and mony mo but doute
For wyrschipping, of caruit Inagerye
Wat frome thare realmes rudelye rutit oute

iii. Reg.
xiii.

CQuhy thole ze onder your Dominium,
Ane craftye preist, or fenseit fals armett
Abuse the peple of this Regioun

THE SECVND BVK.

Onely for thare perticular profeit
And specialle that Heremett of Lawzett
He pat the comoun peple in beleue
That blynd gat seycht, and crubit gat thare felt
The quhilk that palzard no way can apprene.

Ze marpit men, that hes trym wantoun wyffis,
And lusty dochteris, of zoung tender aige
Quhose honestie, ze suld lufe as your lyffis
Permyt thame nocht, to passe in pylgramage
To seik support, at ony stok Image
For I haue wyttin, gud women passe fra hame
Quhilk hes bene trappit, with sic lustis rage
Hes doue returne, boith w gret syn and schame

Gett vpe thow slepist all to lang, O Lorde
And mak one haistie reformatioun
On thame quhilk doith tramp doun yi gratioun
And hes ane deidly Indignatioun (worde
Att thame quhilk makith trew narratioun
Off thy Gospell, schawing the berytie
O Lord I mak the supplicatioun
Supporte our faith, our Hope, and Charytie,

FINIS.

Heir followis quhow

Kyng Rynus Weildit the gret Citie of Rynue,
And quhow he Wincude zoroastes, the Kyng
off Bactria.

OF THE MONARCHE



HIS Synus of Alteria king
 Quhe he had maid his 2questig
 To beild one Citie he hym drest
 Thosig þ place quhare he thocht best
 Quhare he had first dominion
 In Alteria his awin region
 Thocht Assur as þ scriptur says Gene.r.

Quhilk come affore king Synus dayis
 And foundit that famous Citie
 The quhilk was callit Syniue
 Bot as reheris Diodore
 Synus that Citie did decoze
 So maruellous tryumphantlye
 As ze sall heir Immedeatlye
 Upone the flude of Euphrates
 Quhilk to behauld gret wounder wes
 One hundreth and fyfye stagys
 That Citie wes of lenth I wys
 The wallis one hundreth fute of heycht
 No wounder was thocht thay wer wyght
 Sick bryd abuse the wallis thare was
 Thre cartis mycht sydling on thame pas
 Four hundreth stageis and four scoze
 In circuit but myn oz moze
 Off towgis aboute those wallis I wene
 Ane thousand, and fyue hundreth bene
 Off heycht two hundreth fute and moze
 As wyttis famous Diodore
 The scripture makis mentioun

THE SECVND BVK.

Jona. iiii.

When God send Jonas to that toun
To schaw thame of his punisment
Dutthrouch the Citte quhen he went
Thre dayis Jor nap, tyll hym it wes
The Bybill sayis it wes no les

Expe.

My Sonne, now haif I schawin to the
Off the beildyng of Nyniue
For the agmentyng of his fame
Nynus gart call it efter his name

When he that gret Citie had endit
To conques moze it he intendit

And did depart frome Nyniue

And rasit bp one gret arme

Off the most stalwarte men and stoute

Off all his Regionis rounde aboute

In gret ordour tuke thare Jor na

Towarte the realme of Bactria

Off wyght fute men, I vnderstande

He had sewintene hundreth thousande

Withoute hors men and weirlyke cairtis

Whome he ordourit in sondry partis

Whilk tyll discreue I am nocht abyll

Whose numner bene so vntrowabyll,

Zoroastes, that nobyll kyng.

Whilk Bactria, had in gouernyng

That prudent Prince, as I heit tell

Did in Astronomie precell

And fand the Art of Magics

With naturall science, mony ma

OF THE MONARCHE.

Seand king Rynus on the feilde
 Fordwart he cam with speir and scheilde
 Foure hundzeth thousand men he wes
 In his Armie thare wes no les
 And mett king Rynus on the bordoure
 Rycht bailzantlie, and in gude ordoure
 On the Wanganarde of his Armie
 On thame he ruscheit rycht rudelie
 And of thame slew as 3 heit sape
 One hundzeth thousand men that day
 The rest that chapit wer vnslane
 To Rynus gret oiste, fled agane

Off that king Rynus wes so noyit
 He restit neuir tyll he distroyit
 All hoill that Regioun vpe and down
 And frome the King, did reif the croun
 And maid the realme of Bactria
 Subiectit tyll Aleria
 And in that sampn land 3 wys
 He tuk to wyfe Semeramis
 Quha (as myne Authoz dois discreue)
 Was than the lustiest on lyue
 That beand done without sudgeozne
 Tyll Rynue he did retorne
 With gret tryumphe of victorie
 As myne Authore dois specifie
 Boith Occident, and Orient
 War all tyll hym obedient
 It wald abhoze the tyll heit red

THE SECVND BVKE.

The sarkles blude that he did sched
Quhen he had rounge, as thow may here
The space of thre and fourty yere
Beand in his excelland gloze
The dolent deith, did hym deuoze
In quhat sorte, I am nocht certane
Sum Authoꝝ sayis that he wes slane
And left tyll byrke his heretage
One lytill Babe of tender aige
Zoung Nynus wes the chyldis name
Quhilk efter fluryske in gret fame
Sum sayis that be his wyffis treasoun
Kyng Nynus deit in pꝛesoun
As I sall schawoꝝ I hyne fair
Quhow Diodoꝝ hath done declair.

* FINIS *

Heir follo wis sum' of

the vvounderfull dedis of the lustie quene

Semeramis

NYNVS luffit so Ardentlye
Semeramis, his fair Ladye
Thare wes no thyng scho wald command
Bot al obeyit wes fra hand
Scho seand hym so Amorous
Scho grew proude and pꝛesumptuous
And at the king scho did despye
Ipye dayis to gouerne his Ampyre

OF THE MONARCHE.

And he of his beneuolence
Did grant hir that preheminnence
With Sceptour, Crown, and Robzoyall
And hole power Imperiall
Tyll syue dayts wer cum and gone
That scho as king sulde ring allone
¶ Than all the Princis of the land
Durpng that tyme maid hir ane band
With bankat Royall myrcellie
Scho treatit thame Tryumphantlie
So the first day the peple all
Came tyll hir serupce bound and thzall
Bot oz the secunde day wes gone
Scho tuke sic gloze to ryng allone
Be one decreit maid thame amang
The king scho patt in pzfone strang
I reid weill of his pzfoning
Bot nocht of his delpuering
Quhow cuir it wes in tyll his flowzis
He did of deith, suffer the schowzis
And mycht nocht lenth his lyfe one houre
¶ Thocht he wes the first Concreoure
Quhole Conquessing, for to conclude
Wes nocht bot gret schedding of blude
Now haue ze hard of Synus king
Quhow he began, and his ending
Quhowbeid myne Authoz Diodoze
Off hym haith wrytten inckle moze
Princis for wrangus conquessing
Doith makost tymes ane euill ending

THE SECVND BVKE.

Thocht he had lang prosperitie
He endit with miserie.

FINIS.

Off kyng Rynus

Sepulture.



THE Quene a sepultur sche maid
Quhar sche big Ryn⁹ body laid
Off curi⁹ crafty wark & wpyht
The quhilk had staxis ix. of hē
& ten staxis of byeid it wes
Diodoze saith it wes no les

For aucht Staxis one mple thow tak

And thairefter thy nummer mak

So be this compt, it wes full rycht

One mple, als and one stage of hycht

Except the Towe of Babilone

So heyr none wark, I reid of none

¶ Semiramis, this lustye Quene

Conspydryng quhat dainger bene

To haif on king of tender aige

Quhilk mycht nocht vse no bassalage

Scho tuke one curagious consait

Thinkand that scho wald mak debait

Geue ony maid rebelloun

Contrat hir Sonne, or his Regioun

Quhome sche did foster tenderly

OF THE MONARCHE.

And kepit hym full quyetly
 Scho laid apart hir awin cleithyng
 And tuke the Rayment of ane king
 Quhen scho wes in tyll Armour dycht
 Nyght no man knew hir be one knyght
 Scho valiantly went to the weir
 And to gyf battell tuke na feir
 Dantynge all Realmes rounde aboute
 That all the world of hir had doute
 More fortunat in hir conquessing
 For wes hir Husband Prynce king.

¶ Babilone scho did fortyfye
 Temples and towres tryumphandlie
 So plesandlye did thame prepair
 Quhilk in the erth, had no compair
 Quhowbeid Nemrod, of quhome I spake
 The hydduous dungeoun he gart make
 And of the Citie, the fundiment
 To quhome God maid Impediment
 Quhare Nemrod left, thare scho began
 And pat to work many one man
 Off all the Realmes round aboute
 Off most Angyne, scho socht thame oute
 Scho had wyrkand with tre and stonis
 Twell hundred thousand men at onis
 So reid the buke of Diadoze
 And thow sall fynd the nummer moze
 On eueryll syde of Euphrates
 That nobyll Citie beidit wes
 And so that ryuer of renown

THE SECVND BVKE.

Ran throughe the myddpart of the town
 Ouerthorpe that flude scho byggis maid
 Off maruellous strenth, boith lang and braid
 Thay wer fyue stagis large of lenth
 On euerilk bygg, scho maid ane strenth
 The circuit as I said afore
 Foure hundreth stagis, and four score
 The wallis hyght quho wald discryue
 Thre hundreth fute thre score and fyue
 Sar Cairtis mycht pas ryght easilie
 Abuse the wallis of that Citie
 Sydlingis withoute Impediment
 Consyder be your Iugement
 Geue those wallis wer hie or nocht
 And also curiouse wer wrocht
 As Diodore hes done desyne
 Quhilk doith transcend my rude Ingene
 Off Babilone the magnificens
 To quhomie ze wald gyf no credens
 Geue I at lenth, wald put in wypte
 Quhilk Diodore, hes done indyte
 Compare of Citieis fynd I none
 Tyll Ninive, and Babilone
 Frome Ninive, in Asseria
 Tyll Babilone in Caldia
 By Byggis plesandye ze may pas
 Upone the flude of Euphratas
 Among the fludis of Paradyce
 This Euphratas maye beir the pyce

OF THE MONARCHE

All warkis quhilkis the Quene began
Transcendit the ingyne of man
The proude Quene Pantasilia
The Princes of Amasona
With hir Ladyis tryumphandlye
Att Troye, quhilk faucht so wailzeantlye
Noz sit the fair Madin of France
Danter of Inglis Ordinance
To Semerantis in hir dayis
Wer no compare as bukis sayis
Except tryumphand Iulys
Strong Hanniball, or Pompeyus
Or Alexander the Concreoure
I fynd no gretter Merioure

Wald I rehers as wyttis Clerkis
Hir wonderfull and bailzeand werkis
It wer to me one gret laubour
And tiddious to the Auditour
Quhat scho did in Ethopia
And in the lande of Medea
Beildand Cities, Castellis, and Towris
Parkis, and Gardyngs, of plesouris
For the exalting of hir name
And Immortall to mak hir fane
Off Iarcieus, the heych Montanis
Scho gart ryue down, and mak thame planis
Gret Montes, that Montane wycht
Twenty and fyue stagis of hycht
Tyll hir Dallyce, to draw ane louchie

THE SECVND BVKE.

By foys of men scho saif it throche
Had scho kept hir Chastitie
Scho mycht haue bene one A. per se
Quhen scho had ozdoyt hir Jmpyre
Off Venus wark, scho tuke desyre
One secreit Mansioun scho gart mak
Quhare scho maist plesandlye mycht tak
Zoung Gentyll men, for hir plesour
The quhilk scho vsit abuse mesour
One man allone, mycht nocht be abyll
To stanche hir luste insaciabyll
Quhen scho wes satisfyt of one
Scho gart ane vther cum anone
The Lustiest of all the land
Come quyetlye at hir command
Quhen thay at lenth had lyin hir by
Scho slew thame all ryght creuely
Quhen hir Sone come tyll aige persyte
Off hym scho tuke so gret delyte
Scho causit hym with hir to lye
Among the rest ryght quyetlye
Sunne sayis throuch sensuall lustis rage
Scho band hym in to Mariage
And held hym vnder tutozpe
To vphald hir auctozyte.

✱ FINIS. ✱

Quho v the Quene

OF THE MONARCHE.

Semeramis, with one gret Armie. Past to Ynde, And
 faucht with the Kyng Statirobates, And
 of hir Miserrabyll end.



WHEN Scho had lang tyme leuit in rest
 To coques moze scho hir addrest
 Because of diuers scho hard tell
 Quhow that the Ynde Orientell, Expe.
 Preceid in gret commoditeis
 As Bestiall. Cornis, and fructfull treis

Alkynde of Spyce, delicious
 Golde, Syluer, stonis, pzeious
 And quhow that plentuous land did best
 Come, frute, and Wyne, twyle in the zeit
 With Oliphantis Innumerabyll
 In Battell wounder terrabyll
 Scho herand this, and mekle moze
 Beleuand tyll agment hir gloze
 Gatt mak stratt Proclamations
 In all, and syndze Nations
 Schawand quhow it wes hir desyre
 All Princis vnder hir Jympyre
 In Egypt, and Arrabia
 In Perce, in Mede, and Caldia
 In Grece, in Caspia, and Hyrcane
 In Capadoce, Leid, and Maritane
 In Armanie, and Phrygia
 In Samphilie, and Asseria
 That ilke Land ester thare degre

THE SECVND BVK.

Sulde byyng tyll hit ane gret Armie
 In all the gudlye haist thay may
 And meit hit in tyll Bactriay
 Declaryng thame that hit intent
 Was tyll pas to the Orient
 And mak Weir on the king of Ynde
 Frome tyne thay knew quhat wes hit myned
 Than be thare self, ilke Region
 Come fordwart with thare Garnisoun
 Tryumphantlye, in gude array
 Tyll Bactria, take the redde way
 And maid thare Hostouris to the Quene
 Bot sic ane sycht wes neuer sene
 In Battell ray so mony one Man
 Att onis, sen God the world began
 Bot Spanze, France, Scotland, England,
 Ducheland, Denmark, nor 3it Yland,
 War nocht Inhabit in those dayis
 Nor lang efter, myne Autho: sayis

Cethelias, he dois specific
 The nomber of this gret Armie
 Sayand thare come at hir command
 Fute men, threttie hundreth thousand
 Off hors men montit galseardlye
 Fyue hundreth thousand beralye
 One hundreth thousand Camelis wyght
 On everilk Cameill, raid ane knyght
 Preparit tyll passe in to all partis
 Thare wes ane hundreth thousand Cairtis

OF THE MONARCHE

Two thousand boittis with hir scho careis
 On Hois, Camelis, and Dromodareis
 Byggis for to mak, scho did conclude
 Quertthort Yndus, that furious flude
 Quhilk bene of Ynde, the vtmoist bordoure
 On the quhilk flude, with rycht gude ozdoure
 Off hir Bairgis. sche byggis maid
 Quhareon hir gret Distie, saifly raid

Father I wald men vnderstude
 Quhow sic ane maruellous multytude

Cour.

Mycht be attonis, brocht to the feild
 Reddy to feycht, with speir and scheild
 Sum men wyll Iuge, this be ane fabyll
 The mater bene so vntrouabyll

Itt may weill be my Sonne (said he)

Expe.

As be exempyll we may se

Quhow Dauid king of Israell
 His peple gart nummer and tell
 Be Joab, his cheff Capitane
 As holy Scripture schawis plane
 Off feychtand men, in to that land
 He fand threttyne hundreth thousand
 Sen Dauid in that small countre
 Mycht haue rasit sic ane Armie
 To this Lady, it wes no wounder
 The quhilk had greter Realmes ane hunder
 Noz Dauidis lytill Regioun
 Thocht scho had mony A Legioun
 Off men, no noz I tauld affore

THE SECVND BVK.

Tharefoꝝ my Sonne, matuell no moze

I Stawrobates, the kyng of Ynde

Gretlie perturbit in his mynd

Heryng of sic ane multytude

To mak defens he did conclude

And send one Message to the Quene

Wapand hir Maiestie serene

That scho wald of hir speciall grace

Gyf hym Licence to leif in peace

Failand of that, thocht he suld dee

That he suld gar hit fecht oꝝ flee

And tyll his God, ane wowe he maid

Gyff no peace mycht of hit be had

And gyf he wan the victoꝝpe

That he the Quene suld Crucifye

I At this boſtyng the Quene maid boundis

Sayand it sall nocht be no wourd is

Sall gar me passe, frome my purpose

Bot mychtie straikis as I suppose

The Messingeir schew to the kyng

Off hit pꝛesumptuous answeryng

Than Stawrobates, wyle, and trycht

Come foꝝdwart lyke ane nobyll knyght

With mony one thousand speir, and scheld

Araypit Kopallie on the feld

Thynkand he wald his land defend

Oꝝ in the Battell mak anc end.

I The Quene apone the vther syde

Full of pꝛesumptioun and of pꝛyde

OF THE MONARCHE

Hie Banaris plesandly displayit
 With hardy hart and vneffrayit
 Apone Indus, that famous flude
 Thay mett quhare sched wes mekle blude
 In Bote, in Balingar, and Bargaris
 The twa Armys on bihetris chargis
 Semeramis, the Battail wan
 Quhare downit and slane wer many one man
 So that the walter of the flude
 Ran reid myrit, with mannis blude
 The king of Ynde, with all his mycht
 Frome Yndus flude, he take the flycht
 Tyll his cheif Citie, he reterit
 Quhare in his presens thare apperit
 In Battell rape ane new armpe
 Off rycht Inuincibyll Cheualrpe
 With Elefantis, ane hyddous nommen
 Quhilk efterwart maid mekle cummer
 Semeramis and hie cumpanpe
 In the mette tyme full creuellie
 Dstroyt the boydouris of that land
 Take prersonaris mo than ten thousand
 Sche take one curagious consalt
 Gret Elefantis to contrasalt
 Sche had ten thousand Orm hydis
 Weill sewit to gydder bak and sydis
 With mouch and nots, reith, Cris, and esne,
 Qupe Elefantis, as thay had bene
 Rycht weill stut full of stray and hag

THE SECVND BVK

Quhareof the Yndianis tike affray
 Apnoe Camelis, and Domodareis
 Those fals figouris, with hir scho carcis
 Sere Yndianis, quhen thay saw that sycht
 Affertlye thay tike the flycht
 For sic one sycht, wes neuir sene
 Gys naturall beistis thay had bene
 The kyng hym self wes rycht afferis
 Tyll he the veritie had sperit
 And knew be his explozaturis
 Thay wer bot fenzeit fals figouris
 Than manfullye lyke men of weir
 Forwart thay came withouttin feir
 Rycht so Semeramis the Quene
 Quhilk for one man wes aye systene
 Thir two Armeis full creuellye
 Thay ruscheit to gydder so rudlie
 With hyddous cry and trumpettis sound
 Tyll thousandis dede laye on the ground
 Semeramis had sic one nummeit
 Tyll order thame it wes gret cummeit
 Than the gret Elephantis of ynde
 Rycht strang and hardy of thare kynde
 Forwart thay came and wald nocht ceis
 Tyll throcht the myddis of the preis
 Off the gret dist, thay rudlye ruscheit
 That men and horse, tyll erth, trabuscheit
 Those fenzeit beistis withouttin spreit
 Wer fruscheit and fulzeit vnder feit

OF THE MONARCHE:

The king of Ynde with curage kene
 Mett with Semeramis the quene
 He rydand on ane Cliphand
 Bot scho with hym faucht hand fo? hand
 And gaff the king so gret assaye
 That he wes neuir in sic assaye
 To stryke at hym, scho tuke no feir
 So weill sche vsit wes in weir
 His strakis scho had bot yrtill comptit
 Wer nocht the king wes so weill montit
 Athir at vther straik so faste
 Tyll thay wer tyxt at the laste

The king he thocht hym self eschamit
 With one woman to be diffamit
 And wes determinit nocht to flee
 Thocht in that Battell he suld dee
 As man the quhilk disparit bene
 He rudely ran vpon the quene
 And throuch the arme gaff hir ane wound
 Quhilk tyll hir hart gaff sic one stound
 That sche constrainit wes to fle
 Than all the rest of hir Armie
 When thay persauit that scho wes gone
 Tyll yndus flude, thay fled ilk one
 The Quene ouerthort the flude sche raid
 On byggis quhilkis wer of botis maid
 With hir one sobir rumpanye
 Quhilk with hir fled affrayt
 The Yndianis followt on the chace

THE SECVND BVK.

Chan on the Byggis come sic one place
Off fleand folkis, quhilk wes gret wounder
So that the Bargaris kake in schonder
Sum sank, sum down the reuar ran
Chan drownit thare mony one nobyll man
Quhilk wer gret piete tyll deploze
As wyttis famous Diodoze.

¶ And fynallie for to conclude
Wes neuer sched so mekle blude
At one tyme sen the warld began
Nor slane so mony one satkles man
And all thow the occasioun
And the prydefull perswasoun
Off this ambitious wyckit Quene
Sick one wes neuer hard nor sene

¶ Staurobates the king of Ynde
Gretlye Retoylit in his mynde
Off this tryumphe and victoize
Semetamis hath hart full soize
Seand sa mony tane and slane
Tyll hir countre, retournit agane
Lamentand fortunis variance
Quhilk brocht hir to so gret myschance
Alfoze quhilk wes so fortunat
And than of confort desolat.

¶ Hir Sonne one man of perfectioun
Consydd and his subiectioun
His lybertie he did desyre
That he mychte gouerne his Emppre

OF THE MONARCHE

He and his Mother bitious
 And with that so ambitious
 As myne Authoz doith specifye
 He slew his Mother cruellye
 What vther cause, or Intentioun
 I fynd no speciall Mentioniun
 Sum sayis, to be at Lybertie
 Sum sayis, for hit Adultrie
 None vther cause, I can despyne
 Except punisshioun deupne.

C Off this fait Lady coragious
 Behald the endyng doloꝝous
 Du hilk wes bot twenty zeir of aige
 Duhen scho began hit vassalage
 And rang tryumphandlye but weir
 The space of two and fourty zeir
 Duhen scho wes slane, scho was thye scoꝝe
 With zenis two, scho wes no moꝝe
 As Diodoze wyttis in his buke
 His Cronikle, quho lyst to luke.

C Off this Lady I mak ane end
 Thynkand no way, I can commend
 Women for tyll be to manlye
 For men for tyll be womanlye
 For quhy, It bene the Lordis mynde
 All Creature tyll vse thare kynde
 Men for tyll haue preheminens
 And women vnder obediens
 Thocht all women inclynit be

OF THE MONARCHE.

Tyll haif the Soueranite
 As this Lady, quhilk wald nocht rest
 Tyll scho hir Husband had subprest
 Tyll that intent that scho mycht ryng
 Allone to haif the gouernyng

A Ladyis no way I can commend
 Presumptuouflye quhilk dooth pretend
 Tyll vse the office of ane kyng
 Or thealmes tak in gouernyng
 Quhowbeit thay wailzeant be and wyght
 Goyng in Battell lyke one knyght
 As did proude Pantasilia
 The Princes of Amasona
 In mennis habyte aganis reastour
 Siclyke I think dirilioun
 One prync to be effammate
 Of knyghtlye corage desolate
 Neglectand his auctoritie
 Throuch beistlye sensualitie
 Accompanyit boith day and nychtis
 With wemen more than wailzeant knyghtis
 Sic kyngis, I discommend at all
 Exempyll of Sardanapall.

Cour.

Expe.

A Father (said I) schaw me quhow lang
 The successioun of Apnus rang
 That sall I do with diligens
 My Sonne (said he) or I go hens
 Sen I haif schawin at thy dysyre

Quhat man began the first Impyre
Now wald I it wer to the kend
Off that Impyre the fatell end.

* FINIS *

Quhobking Sarda

napalus, for his vitious life maid ane misfe: abili
end.

BETVIX this Conquerour Rynus
And sensuall Sardanapalus
I can nocht fynd no speciall stoye
Worthe to put in memoire
Except quhilk I haif done discripe
Off Semerame king Rynus wyfe
Bot I can fynd no gude at all
To wytt of kyng Sardanapall,
Quhilk wes the last and threttie kyng
Be lyne frome Rynus descendyng
At lenth his lyfe for to declare
I thynk it is nocht necessarie
Because that many cunnyng clerkis
Hes hym discriuit in thare werkis
Quhow he wes last of Asserians
Quhilk had the hole preemyng
That tyme of the first Monarche
In Cronicles, as thow may se
The last, and the mo. vitious kyng
Quhilk in that Monarche did ryng
That Prince wes so effeminate

B.ii.

THE SECVND BVKE.

With sensuall luste intoricate
 He did abhor the cumpange
 Off his most nobyll chawalrpe
 That he mycht haue the more delyte
 Tyll vse his beistlye appetyte
 Conuerlit with weimen nyght and daye
 And clothit hym, in thare arraye
 So that na man that hym had sene
 Could Iuge ane man, that he had bene
 So in huredome and harlatrpe
 Did keip hym self so quyetlye
 The Princis of Asserience
 Off hym thay could gett no p[re]sence
 Thus leuit he contynualye
 Agane nature Inordinalye

Couen to the Perlis and the Medis
 Repozit wer his vitious dedis
 With the Regularis of Babilone
 Thay did conclude all in tyll one
 Thay wald nocht suffer for tyll ryng
 Abuse thame sic ane vitious kyng
 Bot Arbates, ane Duke of Mede
 He Darflye tuke on hand that dede

CBot first he come to Ryniue
 To see the kyngis Maiestie
 And tyll one of the kyngis gaird
 He gais one secreit tyme the rewaird
 Tyll put hym in ane quyet place
 Quhare he mycht se the kyngis grace
 And be on sene with ony wycht

OF THE MONARCHE.

Bot he saw nother king no: knyght
In tyll his maisteris cumpanye
Except weimen allanerlye
And as ane woman he wes cled
With weimen counsalit and led
And schamefullpe he wes syttand
With Spindle, and with Rock, spinnand
Quhen Arbates that sycht had sene
His corage rasit frome the splene
And thocht it small dysculrie
For tyll depyue his Maistrie

¶ Than rasit he the Persianis
With Medis and Babilonianis
Inarmit weil with speir and scheildis
Tryumphantpe thay tuke the feildis

¶ The king rasit Asserianis
To gidther with the Caldianis
And thame resystit as he mycht
Bot synallie he ruke the flycht
To saif hym self in Ryniue
¶ Than segit thay that gret Cittle
Contynuallie two zeir and moze
As wyttis famous Diodoze
Tyll that the flude of Euphrates
Arose with sic one furiousnes
Quhare throuch ane gret part of the toun
By violence wes doungin doun
¶ Than quhen the kyng saw no remeid
Bot to be takin or to be deld
As man disparit full of yre

Gert mak ane furious flainmand fyre
 And take his gold and Jewellis all
 With Sceptur, Croun, and Robe Royall,
 With all his tender seruitoris
 That of his Corps, had gretest curis
 To gydder with his lustye Quenis
 And all his wantoun Concubenis
 And in that fyre, he did thame cast
 Syne lape hym self, in at the last
 Quhare all wer bynt in pouldet small
 Thus endit kyng Sardanapall
 Withouthin ony repentence
 As may be sene, be this sentence

¶ Heir followyng, quhilk he did indyte
 Affore his deith, in gret dyspyte
 Quhilk is ane rycht vngodly thing
 As ze maye se be his dyting.

FINIS.

Epitaphium Sardanapali

¶ CVM te mortalem noris, presentibus exple.
 Diligis animum, post mortem nulla voluptas,
 Et venere, & canis, & plumis SARDANAPALI.

¶ Now haif I schawin with diligence
 The Monarche. of Asserience
 The quhilk at Kyng Nynus began
 And endit at this myscheant Man
 And did Indure withouthin weir,
 Ane thousand twa hundred and fourty zeir,
 As dots Indyte, Eufubius,
 Reid hym, and show sall fynd It thus.

-A F F A S S.-

Heirendis the secund

Part. ¶ And Begynnys the Thyrd Part.

And in the first, Makand Narratioun of ye Misera-
byll Destruction of the freue Citeris, callit
Sodome, Gomore, Sryboin, Segore, and
Adama, with thare hole Regioun, and
ane schozt Discriptioun of the Se-
cund, Thrid, and Ferd. Monar-
cheis. With þ Misarabyll
Destruction of Ierusalem
And last of the Spirit-
uall Monarchie.

¶ (*) ¶

FAATHER I pray now to me tell
Quhat notabyll thyngis that befell
Duryng the Kyng of Asseriens

Cour.

Quhilk had so lang prehempuens
I mene of vther Nationis
Under thare dominationis

That may be done in termys schozte
(Said he) as storvis doith repozte

Expe.

Anduryng this first Monarchie
Become that wolfull miserie

Off Sodome, Gomore, and thare Reglone
As Scripture makis Mentione

Ben. rix.

Quhose people wer so sensuall

In fylthie Synnis bunnaturall

The quhilk in to my bulgar beirs

My toung abhoztis to reheirs

Lyke brutall beistis by thare myndis

Unnaturally abusit thare kyndis

THE THRID BVKE.

By fylthie stynekand Lychorie
And most abhominabyll Sodomie
As holy scripture doith discryue
In that countre wer Citeis fyue
Quhilk wer Sodome, and Gomora
Seboin, Segoze, and Adama
Amang thame all, funde wes thare none
Undefylit, bot Lott, allone

¶ Holy Abzaham dwelt neir hand by
Quhilk prayit for Lott, effectuously
For God maid hym aduertysment
That he wald mak sic punyschement
To Lott two Angellis God did sende
Hym frome that furze tyll defende
Quhen the peple of that regioun
Saw the Angellis cum to the town
Transfozmit in to fair young men
Thay purposit thame for to ken
And abuse thame vnnaturallie
With thare foule stynekand Sodomie
Off that gude Lott, wes wounder woo
And offerit thame his Douchtheris twoo
Thame at thare plesour for tyll vse
Bot thay his Douchtheris did refuse
And than the Angellis be thare mycht
Those men depzyuit of thare sycht
And so perfoz leitt thame allone
To Lottis lugyng, quhen thay wer gone
Thay hym commandit haistelic

OF THE MONARCHE

For tyll depart of that Citie
That foule bnnaturall Lychorie
A vengeance to the hevin did crye
The quhilk did move God tyll sic pye
That frome the hevin Brintstone and fyre
With awfull thoundyng, ranit down
And did consume that hole region
Off all that land chapit no mo
Except Lott, and his Doughteris two
His wyfe wes turnit in A stone
So wyfles wes he left allone
For scho wes Inobedient
And kepit no commandiment
Quhen the Angell gaif thame command
Sone tyll depart out of that land
He monyste thame vnder gret pane
Neuer to luke, bakwart agane
Quhen Lottis wyfe, hard the thoundyng
Off flammand fyre and lychtning
The vgly cryis lamentabyll
Off peple most appouentabyll
For none of thame had fors to flee
Scho zarnit that sorowfull sycht to see
And as scho turnit hir anone
Scho wes transformit in a stone
Quhare scho remanis tyll this daye
Off hir I haue no moze to saye
To schaw at leynth I am nocht abyll
That pietious proces lamentabyll

THE THRID B VKE.

Quhow Ceteis, Castellis, Tounis and Towris,
 Villagis, Bastailzeis, and Botwis
 Thay wer all in to poulder dzewin
 Forrestis, be the cuttis bpzewin
 Thare kyng, thare Quene, and peple all
 Zong and auld, bynt in poulder small
 No Creature wes left on lyfe
 Foulis, Beistis, Man, nor Wyfe
 The erth, the Corne, herb, frute, and tre
 The Babbis, vpon the Nozys kne
 Rycht suddantlye in one Instant
 Unwerly come thare Jugement
 As it come in the tyme of Noye
 Quhen God did all the world distroye
 For that self Syn of Sodomye
 And most abhominabyll bewgrye
 That vyce at lenth for tyll declare
 I thynk it is nocht necessare

Quhen all wes bynt, flesche, blud, & bonis
 Hyllis, balais, stokis, and stonis
 The Cuntre sank for to conclude
 Quhare now standith ane vglye flude
 The quhilk is callit the dede see
 Nixt to the cuntre of Indee
 Quhose synkand strandis blak as tar
 The flewe of it, men felith on far
 In tyll Orocus, thow may reid
 Off that cuntre, the lenth and bryd
 Of lenth fyfthe mylis and two

OF THE MONARCHE

And fourtene myle in bzeid also.

Lott of his wyfe wes so agast

That he tyll A. wylde Montane past

Off cumpanye he had no mo

Except his lustye Douchteris two

And be thare prouocatioun

As Moyles makith narratioun

Allone in to that montane wylde

His Douchteris boith, he gat with chylde

Foz thay beleuit in thare thocht

That all the warld wes gone to nocht

As it become of that Natioun

Thynkand that Generatioun

Wald fail, withoute thay craftellye

Gar thare Father with thame to lye

And so thay fand ane crafty wyle

Quhow thay thare Father mycht begyle

And causit hym, to drynk wyght wyne

Quhilk men to Lychoye doith Inclayne

Quhen he wes full, and fallin on sleip

His Douchteris quyetlye did creip

In tyll his bed, full secreitlye

Prouokand hym with thame to lye

And knew nocht quhow he wes begylde

Tyll boith his Douchteris wer with chylde

And bure two Sonnis in certane

Thay beand in that wylde Montane

Off quhome two Natiouis did proceed

THE THRID BVKE.

As in the scripture thow may reid
In the quhilk scripture thow may se
Att lenth this wofull misarie

This misarie become but weir
Frome Rois flude, thre hundred zett
To gidther with four scoze and alewin
As comptit Carione full ewin
And efter Rois deith I ges
Ane and fourty zett thare wes
Quhen Abraham was of aige I wene
Foure scoze of zettis, and nynteine
Quhen this foule Syn of Sodompe
Was puneisit so regozouslye
Gret God Preserue ws in our tyme
That we commit nocht sic ane cryme.

Tiddius It wer for me to tell
This Monarche, durpng quhat befell
And wonderis that in erth wer wrought
Quhilk to thy pupose langith nocht
Exod. i. As quhow the peple of Israell
Did lang tyme in to Egypt dwell
And of thare gret puneisioun
Throuch Pharois persecusioun
And quhow Moyses, did thame conuoye
Throuch the reid sey, with mekle Joye
Quhare kyng Pharo, rycht misarably
Wes drownt with all his huge army
And quhow that peple wandrand wes
Fourty zettis, in yldernes
Exod. xii. Moyses that tyme as I heit saye

OF THE MONARCHE

Restaut the Law on Mount Sinay
That tyme Josue throuch Jordan
Led those peple to Canaan
Quhare Saule, Dauid, and Salamone
With Hebrew kyngis mony one
Did rychelepe ryng in that countre
Indurpng this first Monarche

Josue. iiii

The Sege of Thebes, misarabyll
Quhare blude wes schred Incomparabyll
Of nobyll men, in to those dayis
With vtheris terribyll affrayis
As quhow the Grekis wrocht vengeance
Apone the nobyll Tropiance
Because that Pareis, did conuoye
Perfors fair Helena to Troye
Quhilk wes king Menelaus wyfe
Quhare mony one thousand losse thare lyfe

That tyme the bailieant Hercules
Out throuch the world did hym addres
Quhare he did mony ane doughtye deid
As in his stoye thow may reid
And quhow throuch Dyonere his wyfe
That Campione did lose his lyfe
Inflammand fyre, full furiouslye
The deith he sufferit creuellye

That tyme Remus, and Romolus
Did found that Citie most famous
Of Rome standing in Italie
As in thare stoye thow may se

THE THRID BVKE.

Wald thou reid Titus Leuius
 Thow suld fynd warkis wounderus
 Quhose douchtye deidis ar weill kende
 And salbe to the warldis ende
 Thocht thay began with creuelte
 And endit with misaritie
 As bene the maner to conclude
 Off all scheddaris of sarkles blude.

In Grece the ornat Poetry
 Medecene, Musike, Astronomy,
 Duryng this first Monarche began
 Be Homerus, that famous man
 To gydder with Hesiodus
 As diuers Auctoris, schawis us
 It wer to lang to put in tyme
 The buk, quhilk thay wret in thare tyme
 Thir wet the actis principell
 That Monarche duryng quhilk befell
 As for gude Abraham and his seid
 In to the Bibyll thow may reid
 Quhow in this tyme as I heit tell
 Began the Kyngdome Spirituell
 As I haue schawin to the affoze
 Quharefor I speik of thame no moze.

Gen. xlii

FINIS.

Ane Schozt Discrip-
 tioun of the secund, thrid, and ferd Monarche,

OF THE MONARCHE

FATHER (said I) quhilk wes the mā.
That the nyxt Monarchye began
Cyrys (said he) the kyng of Pers

Cour.

Expe.

H. Para.
xxvi.

As Cronicles, hes done rehers
Prudent and full of Pollicye
Began the secunde Monarchye
For he wes the most godly kyng
That euer in Pers or Medes did ryng
For he of his Benyngnitie
Delyuerit frome Captiuitie
The hole Peple of Israell
In to the tyme of Daniell
The quhilkis had bene prsoneris
In Babilone schyn score of yeris
Tharefor God of his grace benyng
Gif hym ane diuine knowleging
Duryng his tyme as I heir tell
He vsit counsall of Dantell
Carione, at lenth doith specifie
Off his maruellous Natyuitie
And of his vertuus vpbrynging
And quhow he vincuste Cresus king
With mony vther bailzeant deid
As in to Carione, thow may reid.
Quhose Successioun did indure
Tyll the tent kyng, thareof be sure
Bot efter his gret conquessyng
Kycht miserabyll wes his endyng
As Herodotus, doith discryfe

THE THRID BVKE.

In Scythia he lost his lyfe
Quhare the vndantit Scethianis
Vincuste those nobyll Persianis
And efter that Cerus wes dede
Quene Compye hakit of his hede
Quhilk wes the quene of Scethianis
In the dyspyte of Persianis
Scho kest his heid, for to conclude
In tyll ane vessell full of blude
And said, thit wourdis creuellpe
Drynke now thy fyll, gyf thou be dype
For thou did aye blude schedding thysle
Now drynke at laser gyf thou lyst
Efter that Cyrus successioun
Off all the wairld had possessioun
¶ Tyll Alexander with swerd and fyre
Obtenit perfors the thrid Impyre
Quhilk wes the king of Macedone
With bailzeant Grekis mony one
In battell fell and furious
Vincuste the myghtie Darius
Quhilk wes the tent and the last kyng
Quhilk did efter king Cyrus ryng
As for this potent Empyroure
Alexander the Conquereour
Geue thowat lenth, wald reid his ryng
And of his creuell conquestyng
In Inglis toung, in his gret buke
Att lenth his lyfe, thare thou may luke

OF THE MONARCHE.

Quhow Alexander that potent kyng
Wes twelf zenis in his Conquessyng
And quhow for all his gret conquest
He leuit bot ane zelt in rest
Quhen be his Seruand secretlye
He popsonit wes full pietuouslye.

CLucane doith Alexander compair
Tyll thoander, oꝝ fyreflaucht, in the air
One creuell Planeit, A moxtall weird
Doun thynngand peple, with his sweird
Ganges that most famous flude
He myrit with the Indianis blude
And Euphrates, with the blude of Pers
Quhose creuelteie for to rehers
And saikles blude, quhilk he did shed
Was rycht abhominabyll to be red
Efter his schozt prosperitie
He deit with gret miseritie.

It wer to lang for to dissydit
Quhow all his realmes wer deuydit
Aye quhill that Cesar Iulys
Quhen he had vincust Pompeyus
Wes chosin Emperiour and kyng
Abuse the Romanis for tyll ryng
That potent Prince wes the first man
Quhilk the ferd Monarche began
And had the hole Dominioun
Off eueryk land and Region
Quhose successouris, did ryng but weir

THE THRID BVKE.

Quet the warld, mony one hundzeth zeir
 Bot gentyll Iulys, allace
 Rang Emprour, bot lytill space
 Quhilk I thynk petye tyll deploze
 In fyue Moneth and lytill moze
 By fals exhorbitant treasoun
 That prudent Prince, wes trampit down
 And murtherd in his counsaill hous
 By creuell Brutus, and Cascius

¶ Efter that Iulys wes slane
 Did ryng the gret Octauiane
 Off Emprouris one of the best
 Duryng his tyme, wes peace and rest
 Quet all the warld, in ilk regioun
 As storis makith mentiou
 And als I mak it to the plane
 Duryng the tyme of Octauiane
 The Sonne of God our Lord Iesew
 Tuke mankynd of the Virgine trew
 And wes that tyme in Bethelern borne
 To saif mankynde, quhilk wes forloze
 As Scripture makith narratioun
 Off his blyst Incarnatioun

¶ Now haif I tald the as I can
 Quhow the four Monarchis began
 Bot in thy mynde thou may consydder
 Quhow warldly power bene bot sydder
 For all thir gret Emprouris ar gone
 Thow seis thare is no Prince allone

OF THE MONARCHE.

Quhilk hes the hole Dominoun
This tyme of cuery Regtoun

¶ Father quhat reasone, had those kyngis
Reuarris to be of vtheris ryngis

Cour.

But ony rycht or Iuste querrell
Quhairthrouch that thay mycht mak battell
And commoun pepyll to dounthryng
To this (said I) mak answeryng
My Sonne (said he) that sall be done
As I best can, and that rycht sone

Expe.

¶ This Monarcheis, I vnderstand
Deozdinat wer, by the command

Off God, the Blasmatour of all
Foz to doun thryng, and to mak thzall
Undantit Deple vitious
And als foz to be gracious

Dani.

To thaine quhilk bertuous wer and gude
As Daniell heth done conclude
At lenth in tyll his Propheiseis
Quhow thare suld be four Monarcheis
His secund Chepture, thow maye see
Quhow efter the first Monarchie
Quhen Nabuchodonosoz kyng
The Ymage sawe, in his slepyng
With austere luke, boith heych and bryd
And of fyne pure Gold, wes his heid
His bryest, and armes, of syluer brycht

THE THRIDBUKE.

His wamb of Copper, hard and wyght
 His loynis, and lymmis, of Irne, ryght strong
 His feit of clay, Irne myxt among
 Frome A montane thare come allone
 But hand of man, A mekle stone
 Quhilk on that figour; feit did fall
 And dang all down in poulder small.

Of quhose Interpretatioun
 Doctouris doith mak Narratioun
 The hede of gold, did signifye
 First of Asserianis Monarchye
 The syluer bzeist, thay did apply
 To Persianis, quhilk rang secundly
 The wambe of copper, oz of brasse
 Chydly to Grekis, comparit wasse
 His loynis, and lymmis, of Irne, and steill
 Clerkis hes thame comparit weil
 To Romanis, throuch thare diligence
 To haue the feird Preemynence
 Abuse all vther Natioun
 Be this Interpretatioun
 The myxit feit, with Irne, and clay
 Did signifye this letter day
 Quhen that the world sulde be deuydit
 As efterwart salbe dysydit
 To Chyist is signifit the stone
 Quhose Monarche sall neuer be gone
 For vnder his Dominioun
 All Princis sall be trampit down

OF THE MONARCHE.

Quhen that gret kyng Omnipotent
Cumis to his generall Iugement
His Monarche than salbe knawin
As efter sall be to the schawin

And als the Scripture, sall the tell

Quhow in the aucht of Daniell

He saw in to his visioun

Be ane plane expositioun

Quhow that the Grekis, sulde wylk bengeence

Upone the Medis, and Persience

Comparand Grekis, tyll ane Gote

With ane hozne, fers, furious, and hote

Quhilk slew the Ram, with hoznis two

Comparit tyll Pers, and Mede, all so

And so be Daniell's prophesys

All thir gret mychtie Monarchys

The quhilkis all vther realmes suppressit

Be the gret God, thay wer deupslit

As he of Tytus the Romane

Sonne and Air, to Vespasiane

Maid hym ane furious Instrument

To put the Jowis, to gret tozment

Quhilk I purpose o: I hyne sair

Schoptlie that p:ocesse to declair

* FINIS. *

Of ye most miserabyl

and most terrabill distructioun of Ierusalem.

U.iii.

Cour.

FATHER (said I) declare to me.
Indurpng this ferd Monarchie
The maist Infortune that befell

Expe.

My Sonne (said he) that sall I tell
The moost and manyfest miserie
Became upon the gret Cete

Baru. vi.

Jerusalem, quhen it wes suppress
As stoytis inakis manifest
Bot as the Scripture doith deupse

Jerusalem wes distroyit thysse
First for the gret Idolatrye
Whilk thay commyttit in Jowysse

The honour aucht to God allone
Thay gaff figuris, of stoke and stone
Afore Christis Incarnatioun

Come this first desolatioun
Fyue hundredth zenis, four scoze and ten
In Cronicles, as thow may ken

Whow Nabuchodonosor kyng
That famous Cete, did down thynge
Thare kyng, with peple many one

Brocht thame all bound to Babilone
Whare thay remanit prysoneris
The space of thye scoze and ten zenis

And that first desolatioun
Wes tallit the Transmigration
Woes no man left in all thare landis

Bot Durellis laubozand with thare handis
Cyll mychte Cyrus, king of Pers
Restorid the Cete to thare handis

OF THE MONARCHE.

As Daniell heth done rchers
 Wes mouit be God, for tyll restoze
 The Howis, quhare that thay wer afoze.

I Geue I neglect, I wer to blame
 The last Sege of Jerusalem
 Quhose rewyne wes most miserabyll
 And for to tell, rycht terrabyll
 Wes neuer in erth, Cetie noz toun
 Gatt sic extreme distruction
 The townis of Tyre, Tebes, noz Troys
 Thay sufferit neuer half sic noye
 The Empzioure Vespasiane
 He did deuyse that Sege certane.

I Thare wes the Prophecie compleit
 Quhilk Chyist spake on mont Olyueit
 Quhen he Jerusalem beheld
 The teris frome his eine disteld
 Seand be Diuyn prescience
 The gret distruction and vengence
 Quhilk wes to cum, on that Cetie
 His hart wes persit with Petie
 Sayand Jerusalem, and thou know
 Thy gret rewyne, soze wald thou rew
 For no thyng. I can to the schaw
 The veritie, thou wylt nocht knaw
 Noz hes in consydderatioun
 Thy holy bisitatioun
 Thy peple wylt no way consyder
 Quham gadtherit I wald haif to gidder

Luce. x.
 xxi.
 Math.
 xiii.

Math.
 xxiii.

THE THRID BVKE.

As errand scheip, bene with thare hirdis
 O; as the Hen, gadderis hir byrdis
 Under hir wyngis tenderlye
 Quhilk thay refusit dispittfullye
 Quharefo; sall cum that dulefull day
 That no remedy mak thow may
 Thy Dungionis sall be dung in schouder
 So that the warld, sall on the wounder
 Thy tempyll now most tryumphand
 Sall be tred down amang the sand
 And as he said, so it befell
 As heir efter I sall the tell.

Mathew
 iiii.

Cour.

Expe.

¶ Schaw me (said I) with circumstance
 The speciall cause of that myschance
 (Quod he) as scripture doith conclude
 For scheddyng of the sarkles blude
 Off Prophetis quhilk; God to thame send
 And als because, that thay myskend
 Jesu the Sonne of God Souerane
 Quhen he amang thame did remane
 For all the Myraklis, that he schew
 Maliciouslye thay hym mysknew
 Thocht be his gret power diuyn
 The walter cleir, he turnit in wyne
 And be that self power and mycht
 To the blynde bozne, he gaif the sycht
 And gaif the crukit men thair feit
 And maid the lypit haill compleit
 He halit all, and rasit the dede

Ihon. ii.

Ihon. vi.

OF THE MONARCHE.

Zit held thay hym at mortall fede

Because he schew the veritie

Thay did conclude that he sulde be

The Byschoppis, princis of the preistis

Thay grew so boildin in thare bzeistis

The Scrybis, the Doctouris of the law

Off God no; man, quhilkis stude none aw

On Christ Jesu, to wyk vengeance

Rycht so the fals Wharesiance

Ane Sect of fenzeit Religioun

Deuylit his confusioun

And send thare seruandis at the last

And with strang cordis, thay band hym fast

Syne scurgit hym, boith bak and syde

That none for blude, mycht se his hyde

Thare wes nocht left ane penny bzeid

Unwoundit frome his feit tyll heid

In maner of dirsioun

Thay plett for hym, ane creuell croun

Off prunzeand thornis scharpe and lang

Quhilk on his hewinlye heid thay thyang

Syne gart hym for, the gretter lack

Beit his awin Gallous, on his back

Tyll the vyle place of Caluare

Quhare mony ane thousand man mycht se

That Innocent, thay tuke perforce

And platt hym bak wart to the Croce

Throuch feit and handis, gret natis thay thryft

Tyll blude abundantlye out byft

Math.

mathew
xxvii.

Job. xix.

THE THRID BVKE.

Without grunschyng, clamor, or crye
 That pane he sufferit patientlye
 And for agmentyng of his grefis
 Thay hangit hym, betwix two thefis
 Quhare men mycht se the bludy strandis
 Quhilk sprang furth of his feit and handis
 Frome thornis thristit on his heid
 Ran down the bulcnyng stremis reid
 In the presens of mony one man
 That blude royall on roches ran
 Schoztly to say that heuinlye kyng
 In extreme dolour, thare did hyng
 Tyll he said, *Consumatum est.*
 With A loude crye, he gaif the gaist
 Quhen he wes dede, thay tuke one dart
 And peirist that Dyence, outthrouch the hart
 Fra quham thare can, walter and blude
 The erth than trymblit to conclude
 ¶ Shebus did hyde his beymes bycht
 That throuch the world thare wes no lycht
 The gret baill of the tempyll rane
 The dede men rais, out of thare graue
 And in the Cettie did appeir
 As in the Scripture thow may here
 Than Ioseph, of Abaramathie
 Did bury hym, rycht honestlye
 Bot zit he rose, full gloziouslye
 On the thrid day tryumphandlye
 With his Discipulis, in certane

OF THE MONARCHE.

Fourtye dayis he did remane
 Efter that to the heuin ascendit
 Thir Iowis no thyng thare lyfe amendit
 Noz gail no credens, tyll his lawis
 As at moze lenth, the stoye schawis
 Bot creuellpe thay did oppres
 All men that Christ's name did profes
 And persecutit mony one
 Thay ptesonit, boith Peter and Ihone
 And Stewin, thay stouit to the dede
 Frome James the les, thay straik the hede
 This wes the cause, in conclusioun
 Off thare creuell confusioun

Actis.i.

Actis.v.

Actis.v.

The prudent Iow, Iosephus sayis
 That he wes present in those dayis
 And in his buke, makith mentioun
 Duhow efter Christis Ascentioun
 The space of twa and fourty zenis
 Began those creuell mortall weris
 The secund zeir of Vespasiane
 Duware mony takin wer and flane
 Iosephus planely doith conclude
 Wes neuer sene sic one multytude
 Afoze that tyme, in to the toun
 Duhtlk come for thare confusioun
 Thare gret Infortune so befell
 That all the Princis of Israell
 Conuenit agane the tyme of Peace
 Bot tyll retorne thay had no grace

THE THRID BVKE.

The bald Romanis, with thare Chiftane
Tytus the Sonne of Vespasiane
Thare Army, ouer Judea spyed
Than all men to the Ciete fled
Beleuand thare to get releif
Bot all that turnit, to thare myscheif

The Romanis lappit thame about
That be no waye, thay mycht w yn out
Sar Moneth, did that Sege indure
Quhare losse wer mony one creature
Quhilk thare in misary did remane
Tyll thay wer takin all o; slane
Durpng the tyme of this assaillze
Thare meit, and d;ynk, and all did failze
Fo; thare wes sic ane multytude
That thousand; deit fo; falt of fude
Necessitie gart thame eit perfo;lle
Dog, Catt, and Kattoue, Ass, and ho;lle
Kychen men, behuffit tyll eat thare gold
Syne deit of hunger mony fold
Sic hunger wes without remeid
The quik behufit tyll eit the deid
The fylth of Closetts, mony eit
To lenth thare lyfe, thay thocht it swete

The famous Ladyis of the toun
Fo; falt of fude, thay fell in swoun
Quhen thay mycht gett none vther meit
Thay slew thare propir Balenis to eit
Bot all fo; nochte dyspytfullpe

OF THE MONARCHE.

Thare a win-fowldiouris full gredelye
 Rest thame that flesche, most misarabyll
 And thay with murnyng lamentabyll
 For extreme hunger zald the spreit
 Thare wes the Prophecie compleit
 As Chyist affore maid narratioun
 The day of his grym Passioun
 Quhen that the Ladyis for hym murnit
 Full pietuouslye he to thame turnit
 And said, douchter; murne nocht for me
 Murne on your awin posteritie
 Within schort tyme sall cum the day
 That men of this Ciete sall say
 Quhen thay ar trappit in the snair
 Blyst be the wamb, that neuer bair
 The baren papis, than thay sall blys
 That dulefull day, ze sall nocht mys
 This prophecie, it come to pas
 That day with mony lowde alas
 Sic sorrowfull lamentatioun
 Wes neuer hard in that natioun
 Seand those lustye Ladyis swett
 Deand for hunger in the streit
 Thare husbandis, nor thare chylding
 Mycht geue to thame na confortyng
 Nor sit releif thame of thare harmis
 Bot atheris deand in vtheris armis
 Efter this wofull Indigence
 Among thame rose sic Pestilence

Inc.
 xciii.

THE THRID BVKE.

Quhare in thare deit mony hounder
 Quhilk tyll declare, it wer gret wounder

¶ And foꝝ fynall conclusioun

Those weiryke wallis, thay dang down
 Prince Tytus, with his Chewalrye
 With sound of troupe, Cryumphandlye
 He enterrit in that gret Ciete
 Bot tyll declare I thynk piere
 The panefull clamour hoꝝrabyll
 Off woundit folk, most miserabyll
 Thare wes nocht ellis, bot tak and slay
 Foꝝ thare mycht no man wry away
 The strandis of blude ran throuch the strettis
 Off dede folk, trampit vnder fetis
 Ald Wedowis in the preis wer smoght
 Zoung Virginis, schamefully defloꝝt
 The gret Tempyll of Salamone
 With mony A curpous caruit stoue
 With petfyte pynnakles, on hyght
 Quhilk? wer rycht bewtyfull and wyght
 Quhare in ryche Jewell, did abound
 Thay ruscheit rudlye to the ground
 And sett in tyll thare furious pre
 Sancta, Sanctorum, in to fyre
 And with extreme confusioun
 All thare gret Dungionis thay dang down
 ¶ Thare bursin wer the boildin brestis
 Off Byschoppis princis of the preistis
 Thare takin wes, the gret vengeance

OF THE MONARCHE

On fals Scrybis, and Pharisience
 All thare payntit Apocrasie
 That tyme mycht mak thame no supplie
 That day thay dulefullye repentit
 That to the deith of Chyste consentit
 Thocht it wesoure Saluatioun
 Itt wes to thare Dampnatioun
 The vengeance of the blude saikles
 Frome Abell, tyll Zacharies
 That day apou Jerusalem fell
 Bot tiddius it wer to tell
 The gret extreme confusioun
 And of blude, sic effusioun
 Wes neuer flane so mony ane man
 At one tyme, sen the world began
 The Jewis that day gat thare despye
 Quhilk thay did aske, in to thare pye
 As bene in Scripture, specifit
 The day quhen Chyste wes Crucifyit
 Quhen Ponce Pylat, the pzedent
 Said to thame, I am Innocent
 Off the Just Blude, of Chust Jesus
 Thay cryit, his Blude lycht vpon us
 And on our Generatioun
 Thay gat thare Supplicatioun
 That day, with mony carefull cry
 Thare blude wes sched abundantly
 ¶ Josephus wyttith in his buke
 His Cronicle quho lyte to luke

Mathew
 xxiii.

Math.
 xxvii

THE THRID BVKE.

Durpng that creuell Sege certane
 Wer alewin hundzeth thowland flane
 Off Pzefonaris weill tauld and sene
 Foure scoze of thousandis, and sewintene
 Out of the land thay did expell
 All the peple of Israell
 And for thare gret Ingratyfude
 Thay leif zit vnder Seruptude
 Thare is no Jow, in no cuntre
 Quhilk hes one fute of propertie
 For neuer had, withouttin weir
 Sen this day fyuetene hundzeth zeir
 For neuer sall, I to the schaw
 Tyll that thay turne to Chzistis law

I Sum sayis, that Jowis mony sald
 Wer thzetty for ane penny sald
 As Judas sauld the kyng of Gloze
 For thzetty pennys, and no moze

After that mony wer myschenic
 Quhen nouell past, quhow lang thay leuit
 Apone thare Gold, withouttin doute
 Thay slyt thare bellis, to sers it oute
 The rest in Egypt, thay did sende
 Pzefonaris, to thare luis ende
 Tytus take in his cumpanye
 Gret nummer, of the most woorthye
 With hym to Rome, he led thame bound
 Syne creuelly did thame confound
 His victoiz for tyll decoze

OF THE MONARCHE.

And for agmentyng of his gloze
Gart put thame in to publict placis
Quhare all folk, mycht behald thare facis
Syne with wylde Lyonis creuellye
He gart deuore thame dulefullye,

This hie Tryumphand myghtie toun
At Basche, wes put to confusioun
Because that in the tyme of Peace
Thay Crucifyt the kyng of grace
Sum hes this mater done indyte
More Dynatly, than I can wyte
Quharefo; I speik of it no more
Onely to God, be laude and gloze.

* FINIS. *

Off ye miserabyllend

Of Certane tyrane Pryncis. And speciallye, the Begynnaris, of the Four Monarcheis.

—A(+)—



O vv haue I done declare at thy despyis
As thow demandst in to termys schozt
And quhow began, the principall impyis
As Cronicle and Scripture dois report
Quhatcfo; my Sone I hartly þ exhort
Perfyrlic prent in y remembrance
Off this Inconstante world the variac

M. l.

THE THRIDBUKE.

The Princis of thir foure gret Monarcheis
In thare most hiest pompe Imperiallis
Traistying to be moost sure sett in thare seis
The fraudful world, gais to thame moxtall fallis
For thare rewarde, bot dyk memoriallis
Thocht our the world, thay had picheminence
Off it thay gat none vther recompence.

For siclyke as the snaw, doith melt in May
Throuch the reflex, of Hebus bemys bycht
Thir gret Impyris, rychtso ar went away
Gone bene thare gloze, thair power & thair mycht
Because thay wer reuars, withouttin rycht
And blude scheddaris, full creuell to conclude
Rycht creuellye tharefor wes sched thare blude.

Behald quhow God, aye sen the world began.
Hes maid of tyrane kyngis Instrumentis
To scourge peple, and to keill mony one man
Quhilk to his law, wer Inobedientis
Quhen thay had done perfurneis his ententis
In dantying wrangus peple schamefullpe
He sufferit thame be scourgit creuellye.

Ewin as the scule Maister, doith mak ane wand
To dant and dyng, Scollaris of rude ingyne
The quhilkis wyll nocht study at his command
He scourgis thame, and only to that fyne
That thay suld to his trew counsall inclyne
Quhen thay obey, and mesit bene his yre

OF THE MONARCHE.

He takis the wand, and castis in to the fyre.

T God of kyng Pharo, maid one Instrument.
 Quhilk wes the gret kyng of Egyptience
 His awin peculiet peple to tozment
 That beand done, he wrocht on hym vengence
 And leit hym fall, throuch Inobedience
 And fynallie, he with his gret armye
 In the reid sey, thame Drownit dulefullye.

Exo. vii.

Exo. xiii.

T Rycht so, of Nabuchodonosor kyng.
 God maid of hym, ane furious Instrument
 Jerusalem and the Jowis, to down thyrng
 Quhen thay to God, wer Inobedient
 Syne rest hym frome his ryches, and his rent
 And hym transformit in ane beist brutell
 Sewin zenis and moze, as wyttis Danicll

Dan. iii.

Alexander throuch prydefull tyrannye
 In zenis twelf, did mak his gret conquest
 Aye scheddand saikles blude full creuellye
 Tyll he wes kyng of kyngis, he tuke no rest
 In all the world, quhen he wes full posselt
 In Babilone thronit tryumphantiye
 Throuch poyfoun strang deceisit dulefullye

Duke Hanniball, the strang Cartagiane
 The danter of the Romanis pompe and glozpe
 M. ii.

THE THRIDBUKE.

Be his power wet mony one thousand slane
 As may be red at lenth in tyll his stoye
 At Cannas, quhare he wan the victoize
 On Romanis handis yat dede lay on ye ground
 Thye hepit Buschellis wet of Kyngis found.

In to that mortall battell, I heir sane.
 Off the Romanis, moste worthy wariouris
 By p[re]sonaris, wet fourty thousand slane
 Off quhom thare wes thretty wyle Senatouris
 And xx. Lordis, the quhilk had bene P[re]touris
 That deit in to defence, of thare cuntre
 And fo[er] tyll hald thare lande at lybertie.

Quhat rewarde, gatt this creuell Camp[er]oun
 Quhen he had slane so gret one multytude
 And quhen the glasse, of his gloize wes roun
 Ane schamefull deith, and scho[rt]lye to conclude
 This bene rewarde of all scheddaris of blude
 Fo[er] he gat sic extreme confusioun
 He slew hym self, in d[ri]nking strang poploun.

Behald the twa moste famous Campionis,
 (That is to say) Iulys, and Pompey,
 Quhilk did conquesse, all erthly Regionis
 All weill maine land, as Ylis in the sey
 And to the toun of Rome, gatt thame obey
 Fo[er] Pompeyus, subdewit the Orient
 And Iulys Cesar, all the Occident.

OF THE MONARCHE.

Bot fynaly thir two did stryue for stait.
 Quhare thow thre hundredeth. **M.** men wer slane
 Bot Pompeyus, efter that gret debait
 He murdreich wes, the stoye tellis plane
 Than Iulys wes Prince, and Souerane
 Abuse the hole world, Empiour and kyng
 Bot in to rest, schozte tyme indurit his ryng.

For within fyue moneth, and lytill moze,
 Ampd his Lordis in the counsall hous
 He murdreich wes, quhat nedeth proces moze
 As I haue said, be Brute, and Cæsius
 Geue thow wald know, thare dethis dolorous
 Thow most at lenth go reid the Romane stoye
 Quhilk hes this mater put in memoze.

Gone is the Goldin warld, of Assertanis.
 Off quhome kyng Nynus, wes first & principall
 Gone is the syluet warld of Persianis
 The Copper warld of Grekis, now is thall
 The warld of Irne, quhilk wes the last of all
 Comparit to the Romanis, in thare gloze
 Ar gone rychtso, I heir of thame no moze.

Now is the warld of Irne, myrit with clay.
 As Daniell at lenth, hes done indyte
 The gret Impyris, ar meltit clene away
 Now is the warld, of dolour and dyspyte
 I se nocht ellis, bot troubyll infynyte

Quharefoꝛ my Sonne, I mak it to the hend
This world I wait, is drawnd to ane end

C Tokynnis of darth, hunger, and pestilence
With creuell weris, boith be sey and land
Realine aganis realme, with mortall violence
Quhilk signifyis, the last day ewin at hand
Quharefoꝛ my Sonne be in thy faith constand
Rasyng thy hart to God, and cry foꝛ grace
And mend thy lyfe, quhil thow hes tyme & space.

* FINIS. *

Heir followis the fyft

Spirituall, And Papall Monarchie.

Cour.

FATHER Is thare no Prince ring and
Quhilk hes the world now at comand
As had the kyngis of Asserianis

The Persis, Grekis, or the Romanis
Quho hes now most Dominoun
Off euerilk land and Regioun

Expe.

T Hare is no Prince, my Sonne (said he)
That hes the principall Monarche
Abuse the world vniuersall
With hole power Imperiall
As Alexander, or Darius,
Or as had Cesar Iulys
Foꝛ Orient, and Occident
To thame wer all obedient

OF THE MONARCHE.

Nochtwithstandyng, I fynd one kyng
Whilk in tyll Europe doith ryng
That is the potent Pope of Rome
Imppr and ouir all Christindome
To quhome no Prince, may be compare
As Canon lawis, can declare
All Princis of the Occident
At tyll his grace obedient
For he hes hole power compleit
Boith of the body and the spreit
Whilk neuer had no prince affore
Except the myghtie kyng of gloze
To Christe he is gret Lewtenand
In holy Peteris Saitt syttand
So he is of all kyngis kyng
Whilk in to Europe now doith kyng.

And as the Romane Emprouris
Hauyng the world vnder thare curis
Had Princis, knyghtis, and Championis
Kewlaris in tyll all Regionis
Uphaldyng thare Aucthoritie
Usyng Justice and polisie

Wyght so this potent pope of Rome
The Souerane kyng of Christindome
He hes in tyll ilk countre
His Princis of gret grauytie
In sum countreis, his Cardinallis
In thare moste precious apparallis
Archibyschoppis Byschoppis thow may se

THE THIRID BVKE

Defendynge his auctoritie
 With vther potent Patriarkis
 Collegis full of cunnyng Clerkis
 Abbottis, and Priours, as ze ken
 Misrewlaris of relegious men
 Officiallis, with thare Procuratouris
 Whose langsum law, spoleis the puris
 Archidenis, and Denis, of dignitie
 Gret Doctouris of Diuynitie
 Thare Chantouris, and thare Sacristanis
 Thare Tresoureris, and thare subdenis
 Legionis of preistis Seculeris
 Personis, Vicaris, Monkis, and Freris
 Off diuers Ordouris mony one
 Whilk langsum wer, for tyll expone
 In syndre habit, as ze ken
 Different frome vther Christin men
 Fair Ladyis of Relegioun
 Possessit in every Regioun
 Fals Heremitis, fallowit lyke the freris
 Proud parische clerkis, and pardoners
 Thare Gyntaris, and thare Chamberlantis
 With thare tempozall Courtisantis
 Thus all the world be land and sey
 His Sanctitude, thay do obey
 Nocht onely his spirituall kyngdome
 Bot the gret Emperour of Rome
 And kyngis of eueryk regioun
 That day quhen thay resaue thare crowne

OF THE MONARCHE.

They mak aith, of fidelytie
 Tyl defende his auctorytie
 Moreouer, with humyll reuerence
 They mak tyl hym obedience
 Be thare selfis, oꝝ Ambassadouris
 Oꝝ vtheris oꝝmate Oꝝatouris
 Quho doith ganestand his Maiestie
 His lawis oꝝ his Lybertie
 Oꝝ haldis ony opinioun
 Contrar his gret Dominoun
 Outher be way of deid oꝝ wourd
 At put to deith, be fyze oꝝ swourd
 Sanct Peter stylit wes, *Sanctus*,
 Bot he is callit, *Sanctissimus*,
 His style at lenth, gylf thow wald knaw
 Thow mosse go luke the Canon law
 Boith in the Sext and Clementene
 His staitly style, thare may be sene
 Thare sall thow fynd, retw gylf thow can
 Quhow he is nother God noz man,

¶ Quhat is he than, be your Iugement

Quod I, me thynk hym different
 Far frome our Souerane Lord Iesus
 And tyl his kynd contrarious
 For Christ wes God, and naturall man
 Gylf he be nother, quhat is he than.

¶ The Canon law my Sonne (said he)
 That questioun wyl declare to the
 It doith transcend my rude Ingyne

Cour.

Mon. &

Expe.

THE THRID BVKE.

His Sanctitude for tyll desyne
 O to schaw the auctoritie
 Pertenyng to his Maiestie
 So gret one Prince, quhare sall thow fynd
 That Spiritually may louse and bynd
 No; be quhare synnis ar forgyffen
 Be thay with his Disciplys schrewin
 Quhare euer he byndis, by his mycht
 Thay boundin ar, in Goddis sycht
 Quhare euer he lowsis in erth heir down
 Ar lousit be God in his Regioun
 Als he is Prince of Purgatorie
 Delyuering Saulis, frome paine to gloze
 Off that dirke Dungeon but doute
 Quhare euer he plesis, he takis thame oute
 Oure secret synnis every zeir
 We mon schaw to sum prest o; freir
 And tak thare absolutioun
 O; ellis we gett no remyscioun
 So be this way, thay cleirly ken
 The secretis of all seculare men
 Thare secretis we knaw nocht at all
 Thus ar we to thame bound and thzall
 Quhare euer thare Ministeris commandis
 Most be obeyit without demandis
 Quharefor my Sonne, I say to the
 This is ane maruellous Monarche
 Quhilk hes power Imperiall
 Boith of the body and the Saull

OF THE MONARCHE

Father (quod I) declare to me
 Quhow did begyn this Monarche
 (Quod he) Chyist Iesus God and Man
 That Imppze gratioullye began
 Nocht be the fyre, noꝝ be the swourde
 Bot be the vertew of his wourde
 And left in tyll his Testament
 Mony ane deuote document
 With his Successouris to be vsit
 Thocht mony of thame be now abusit
 Foꝝ Peter and Paull, with all the rest
 Off thare Brethrin maid manifest
 The law of God, with trew intent
 Precheing the Auld and New Testament
 Thay led thare lyfe in pouertie
 Denotioun and Humilytie
 As did thare Maister Chyist Iesus
 And war nocht half so glozious
 As thare Successouris now in Rome
 Imppze and ouer all Chyistindome.

After the deth of Peter and Paull
 And Chyistis trew Discipulis all
 Thare Successouris within few yeris
 As at moze lenth thare stowe beris
 Full craftelye clam to the heycht
 Frome Spirituall lyfe, to tempozall mycht.

Father oꝝ we passe foꝝther moze
 Quhen did begyn thare tempozall gloze
 Sonne (said he) thow sall vnderstand

Cour.

Expe.

Epbl. l.

Inc. ix.

Cour.

Expe.

THE THRID BVKE.

O: euer ane Pape gat ony land
 Two and thjetty gude papis in Rome
 Restaut the crown of Martyrdome
 Bot nocht the Chynfald Diadame
 To weir thze crownis, thay thocht gret schame
 Tyll Syluester the Confessoure
 Frome Constantene, the Empryoure
 Restaut the Realme of Italie
 Rychtso of Rome, the gret Cettie
 That wes the rute of thare ryches
 Than sprang the well of welthynes
 Quhen that the Pape wes maid ane kyng
 All Princis bowit at his bidding
 This Act wes done withouttin weir
 Frome Christis deith, thze hundzch zeir

¶ Than Lady Sensualitie
 Take Lugeing in that gret Cettie
 Quhare scho sensyne, hes done remane
 As thare awin lady Souerane
 Than kyngis in tyll all Nationis
 Maid Preistis gret foundationis
 Thay thocht gret mereit and honoure
 To contrafast the Empryour
 As did Dauid of Scotland kyng
 The quhillk did founde, durynge his ryng
 Fyftene Abbayis, with tempo:all landis
 Withouthin teindis and offerandis
 Be quhose holy simplicitie
 He left the Crown in pouerte

OF THE MONARCHE.

Now haif I schawin the as I can
 Quhow thare tempoꝛall Impyre began
 Ascendynge by aye gre by gre
 Abuse the Emprours Maieste
 So quhen thay gat amang thare handis
 Off Italie, all the Emprours landis
 Efter that, in ilke cuntrie
 Sprang by thare tempoꝛalite
 With so gret ryches, and sic rent
 That thay gan to be negligent
 In makynge Ministratioun
 To Christis trew Congregatioun
 And toke no more paine, in thare precheing
 And far les trauell, in thare techeing
 Changeing, thare Spiritualitie
 In tempoꝛall Sensualitie

¶ Father thynke ze that thay ar sure
 That thare Impyre sall lang indure
 Apperandye, it may be kende
 Quod he, thare gloze sall haue ane ende
 I mene thare tempoꝛall Monarchie
 Sall turne in tyll humyltie
 Throuch Goddis wourde, without debait
 Thay sall turne, to thare first estait
 As Daniellis Prophecie apperis
 Thareto sall nocht be mony zenis
 Quhowbeit Christis faith, sall neuer fail
 Bot more and more, it sall preuail
 Thocht Christis, trew congregatioun

Cour.

Expe.

THE THRID BVKE.

Suffer gret trybulatioun

our.

Father (said I) be quhat reassoun
Thynk ze thare Impyre may cum down

Consydderyng thare p̄hemynence

Expe.

Quod he, for Inobedience

Math.

Abusyng the commandiment

xxviii.

Dubilk Christ left in his Testament

Thon. xv

Usyng thare awin traditioun

Acti. i.

More than his Institutioun

For Christ in his last conuentioun

The day of his Ascentioun

Tyll his Disciplis gais command

That thay suld passe, in euery land

To teche and p̄che, with trew intent

His law, and his commandiment

None vther office, he to thame gais

He did nocht bid thame seik noz craif

Cozs present, noz offerandis

Noz gett Lordschipis of tempozall landis

Bot now it may be hard and sene

Baith with thyne eiris, and thyne eine

Quhow Prelatis now in euery land

Takis lytill cure of Christ's command

Nother in to thare deidis noz lawis

Neglectyng thare awin Canon lawis

Usyng thame selfis contrarious

For the most part to Christ Iesus

Mat. xlii.

Christ thocht no schame to be ane P̄cheour
And tyll all peple, of trewth ane techeour

OF THE MONARCHE.

Ane pope, byschope, no? Cardinall
To teche no? preche, wylł nocht be th?all
Thay send furth freris fo? to preche fo? thame
Quhilk garris the peple now abho? thame

Christ wald nocht be ane tempozall kyng Abon.vi.

Rychely in to no realme to ryng
Bot fled tempozall auctozite
As in the Scripture thow may se
All men may knaw quhow popis ryngis
In Dignitie abuse all kyngis
Als weill in tempozalitie
As in to Spiritualitie
Thow may se be experience
The popis Princely preheminnence

In Cronicles geue thow lyst to luke
Quhow Carion wyttis in his buke
Ane Notabyll Narratioun
The zeit of oure Saluatioun
Alewin hundzeth, and sax and fyftie
Pope Alexander presumptuoussie
Quhilk wes the thrid pope of that name
To fedlike Empziour did diffame
In Veneis, that tryumphand town
That nobyll Empziour gart ly down
Apone his wambe, with schame and lake
Syne tred his feit apone his bake
In toknyng of obedience
Thare he schew his preheminnence

And

THE THRID BVKE.

And causit his Clergy, for to syng
Thir wourdys efter following.:

*¶ SVPER Aspidem & basiliscum ambulabis :
Et conculcabis leonem & draconem.*

Than said this humyll Emptour
I do to Peter, this honour
The Pope answerit, with wordis wroth
Thow sall me honour, and Peter boith
¶ Chyist for to schaw his humyll spreit
Did wasche his pure Disciplis feit
The Popis holynes I wys
Wyll suffer Kyngis, his feit to kys
Luc. ix Birdis had thare nestis, and toddis, thare den
Bot Chyist Iesus, Saiffer of men
In erth, had nocht ane penny bzeid
Du hate on he mycht, repose his heid
¶ Whowbeit the Popis excellence
Hes Castellis of Magnifycence
Abbottis, Byschoppis, and Cardinallis
Hes plesand palyces royallis
Lyke Paradyse, at those prelattis places
Wantyng no plesoure, of fait faces
Ihone, Androw James, Peter, nor Paul
Actis. iiii Had few housis, amang thame all
Frome tyme thay knew the veritie
Thay did contempne, all propertie
And wer rycht hartfully content

OF THE MONARCHE.

Off melt, drynk, and Abilsement

To saif Hanynde that wes forlozne

Christ bure ane creuell crown of thorne

Abon. xi

The Pope thre crownis for the nonis

Off gold, poulderit with pretious stonis

Off gold, and syluer, I am sure

Christ Iesus tuke bot lytill cure

And lest nocht quhen he zald the spreit

To, by hym self, ane wynding scheit.

Bot his Successoure gude Pope Johne.

Quhen he deceisit in Quinione

He left behynd hym one treassoure

Off gold and syluer by mesoure

Be one Iuste computatioun

Weill fyue and thentye mylloun

As dois Indyte Dalmerins

Keid hym, and thow sall fynd it thus.

Christis Disciplys wer weill knawin

Throuch vertew, quhilk wes be thame schawin

In speciall feruent charitie

Gret patience, and humylite

The popis floke, in all regionis

Ar knawin best, be thare clyppit crounis

Abon. xi

Christ he did honour Matromony

In to the Cane of Galaly

Quhare he be his power Diupne

Did turne the walter in to wyne

And als chesit sum Harpit men

To be his seruandis as ze ken

A.L.

And Peter duryng all his lyfe
 He thocht no Syn, to haif ane wyfe
 Ze sall nocht fynd in no passage
 Quhare Chyft forbiddith mariage
 Bot leiffum tyll ilk man to marye
 Quhilk wantis the gyft of Chaistitie

The Pope hes maid the contrar lawis

In his kyngdome as all men knawis
 None of his preistis dar marye wyfis
 Under no les paine noz thare lyfis
 Thocht thay haif Concubynis fyftene
 In to that cace, thay ar ouersene
 Quhat chaistytie, thay keip in Rome
 Is weill kend ouer all chrystindome

Mat. xvi

Christ did schaw his obedience
 Onto the Emptouris excellence
 And causit Peter for to pay
 Trybute to Cesar, for thame tway
 Haull biddis us be obedient
 To kyngis as the most excellent

The contrar did Pope Celistene
 Quhen that his Sanctytude serene
 Did crown Henry the Emptiour
 I thynk he did hym small honour
 For with his feit he did hym crown
 Syne with his sute, the crown dang down
 Sayand I haif Auctoritie
 Men tyll exalt to dignitie
 And to mak Emptiouris and kyngis

OF THEM ON ARCHE.

And Syne deppye thame of thare Kyngis
Peter be my Opingoun

Did neuer ble sic Dominoun

Apperandye be my Jugement

That Pope red neuer the new Testament

Gyf he had lernit at that loze

He had refusit sic vaine gloze

As Barnabas Peter and Paull

And rycht so Christis Disciplis all

The Capitane Cornelius

Actis. 22.

Quhen Sanct Peter come tyll his hous

Tyll worschyp hym fell at his feit

Bot Sanct Peter, with humyll spzeit

Did rais hym vpe with diligence

And did refuse sic Reuerence

Trychtso Sanct Johne the Euangelist

The Angellis feit he wald haif kist

Apoca.
ix. & xxi

Bot he refusit sic honoure

Sayand I am bot Seruitoure

Trychtso thy fallow and thy brother

Gyff gloze to God, and to none vther

Thyke wys Barnabas and Paull

Act. xliii.

Sic honour did refuse at all

In Aistra, quhare thay wroucht gret werkis

The preist of Jupiter, with his clerkis

And all the peple with thare auple

Wald haif maid to thame Sacrifyse

Of quhilk thay wer so discontent

That thay thare clothyng rais and rent

THE THRIDBUKE.

And Paull among thame rudely ran
 Sayand I am ane mortall man
 Gyf gloze to God, of kyngis kyng
 That maid heuin, erth, and euer thyng
 Sen Peter and Paull, baine gloze refusit
 With Popis quhy sulde sic gloze be blit
 Peter, Andro, Johne, James, and Paull
 And Christis trew Disciplis all
 Be Goddis worde, thare faith defendit
 To byrne, and skald, thay neuer pretendit
 The pope defendis his traditioun
 Be flammand fyre without remissioun
 Quhowbeit men breik the law Diuyn
 Thay ar nocht put to so gret pyne
 For huredome, nor Ydolatre
 For Incest nor Adultrye
 For quhen young Virginnis ar deflozit
 For sic thyng, men ar nocht abhozit
 Bot quho that eit is flesche in to lent
 Ar terrible put to tozment
 And gyf ane preist happinnis to marve
 Thay do hym banis, curse, and warpe
 Thocht it be nocht aganis the law
 Off God, as men may cleirly knaw
 Betwix this two, quhat difference bene
 Be faithfull folke, it may be sene
 Sic Antithesis mony mo
 I mycht declare quhilk I lat go
 And may nocht tary to compyle

OF THEM ON ARCHE.

Off ilk oꝝdout, the staitlye style
 The seilpe Run, wyl thynk gret schame
 Withouth scho callit be Madame
 The pure Zeist, thynk he gett no ryght
 Be he nocht stylit lyke ane knyght
 And callit schir, assoze his name
 As schir Thomas, and schir Wilzame
 All Monkye, ze may heit and se
 Ar callit Denis, foꝝ dignite
 Quhowbeit his mother implk the how
 He man be callit Dene Andꝝow
 Dene Peter, dene Paull, and dene Robart
 With Christ thay tak ane painfull part
 With dowbyll clethyng frome the cald
 Citand and dyynkand, quhen thay wald
 With curious Countryng in the queir
 God wait gyl thay by heuin fall dete
 My loꝝde Abbot, ryght venerabyll
 My marschellit bpmoste at the tabyll
 My loꝝd Byschope, moste reuerent
 Sett abuse Erlis in Parliament
 And Cardinalis, duryng thare ryngis
 Followis to Pꝛyncis, and to kyngis
 The Pope exaltit in honoure
 Abuse the potent Emptour
 The proude Personne I thynk trewlye
 He leidis his lyfe ryght lustelye
 Foꝝ quhy, he hes none ither ppne
 Bot tak his teind and spend it syne

THE THRID BVKE.

Bot he is oblyste be resoun
 To preche on tyll petrochioun
 Thoucht thay want precheing seuintene yet
 He wyll nocht want ane boll of beir
 Sum Personis hes at thare command
 The wantoun Wenchis of the land
 Als thay haue gret prerogatyffis
 That may depart ay with thare wyffis
 Without Diuors, or summondyng
 Syne tak ane ither but woddying
 Sum man wald thynk ane lustye lyfe
 Ay quhen he lyst to chenge his wyfe
 And tak ane ither of moze betwe
 Bot Secularis want that lyberte
 The quhilk ar bound in mariage
 Bot thay lyke Hammis in to thair rage
 Unpyssillit ryngis amang the 3obis
 So lang as Nature in thame growis
 And als the Vicar, as I trou
 He wyll nocht fail to tak ane kow
 And vmaist claith (thocht bab thame ban)
 Frome ane pure selye housband man
 Quhen that he lvis for tyll de
 Haiffeing small bairnis two or thre
 And hes thre ky withouttin mo
 The Vicare moyst haue one of tho
 With the gray cloke, that happis the bed
 Howbeit that he be purlye cled
 And gye the wyfe de on the mozne

OF THEM ON ARCHE.

Thocht all the babis suld be forlozne
The uther how he cleik; a kape
With hir pure coit of roploch graye
And gyf within tway dayis or thre
The eldest chyld hapnis to de
Off the thrid how, he wylbe sure
Quhen he hes all than vnder his cure
And father and Mother boith at dede
Beg mon the babis without remede
Thay hauld the Cozps at the kirk stile
And thare it moſte remane ane quhyle
Tyll thay gett ſufficient ſouerte
For thare kirk rycht, and dewte
Than cumis the Landis Lord perfoz
And cleiks tyll hym ane herield hois
Pure laubourars, wald that law wer down
Quhilk neuert was fundit be reſoun
I hard thame ſay onder confeſſioun
That law is brother tyll Oppreſſioun
My Sonne I haue ſchawin as I can
Quhow this fyrſt Monarchie began
Quhoſe gret Impyre for to report
At lenth the tyme bene all to ſchozt.

* FINIS *

➤ Heir followis ane

Diſcriptioun of the court of Rome.

Cour.

FATHER (said I) quhat rewll keip thay I come
 Quhilk hes the Spirituall Dominatioun
 And Monarchie, abuse all Christindome
 Schaw me I mak zow supplicatioun

Expe.

My Sonne, wald I mak treu narratioun
 (Said he) to Peter, & Paul, thocht thay succedd
 I thynk thay pzeue nocht that in to thare deid. I

Fo: Peter Andzow & Johne war fyscheart; syne
 Off men and wemen to the chrystin faith
 Bot thay haif spred thare net with huik and lyne
 On rentis ryche, on gold, and vther graith
 Sic fyscheing to neglect thay wylbe laith
 Fo: quhy, yai haif fyscheit in ouerthort & strandis
 Ane gret part trewlpe of all tempozall landis

With that the tent part of all gude mouebyll
 Fo: the bphaldyng of thare digniteis
 So bene thare fyscheing, wounder profitabyll
 On the dy land als weill as on the seis
 Thare herywalter, thay spred in all countreis
 And with thare hois nett, daylie drawis to Rome
 The most fyne gold, that is in Christindome

Idar weill say, within this fyftie zeir
 Rome hes ressett furth of this Regioun
 Fo: Bullis & Benefyce (quhilk thay by full deit)
 Quhilk mycht sul weill haif payit a king's ransoun
 Bot war I worthye fo: to weir ane crown
 Weistis suld na more, our substance so consume

OF THE MONARCHE.

Sendyng zeirlye so gret ryches to Rome

In to thare Traimalt nett, thay fangit ane fysche
More nor ane quhaill worthe of memoire
Of quhome thay haue had mony dayntay dysche
Be quhome thay ar exaltit to gret gloire
That maruelous monstour, callit Purgatoire
Howbeit tyll ws, it is nocht ampyable
It hes to thame bene veray profytable.

Lat thay that fructfull fysche eschayp thare nett,
Be quhome thay haif so gret comoditeis
Ane more fatt fysche, I traist thay sall nocht gett
Thocht thay wald sers, overthort the occiane seis
Anew the daylie doloious Derigeis
Helpe pure preistis may syng w hart full soire
Want thay that painefull palpe Purgatoire.

Fairweill Monkys, w Chanoun, Nun, & freis
Allace thay wylbe lyghtleit in all landis
Cowlis wyl no more be kend in kirk nor queir
Lat thay p fructfull fysche, eschayp thare handis
I counsall thame to bynd hym fast in bandis
For Peter, Androw, nor Johne culde neuer gett
So profytable ane fysche in to thare nett.

Thare Merchandysce, in tyll all Natiomis.
As prentit lede, thare wair, and perchement
Thare pardonis and thare Dispensattonis
Thay do exceid sum temporall princis rent
In sic traspyke, thay ar nocht neglygent

THE THRID BVKE.

Off benefyce thay mak gude marchandpce
Throuch Symoune quhilk thay hald lytill byce

Joh.xxi. Chriſt did command Peter to ſeid his ſcheip
And ſo he did ſeid thame full tenderlye
Off that command thay take bot lytill keip
Bot Chriſtis ſcheip, thay ſpolze petuouſlye
And with the woll thay cleith thame curiouſlye
Lyk goymād wolſis, thay tak of thame thare tude
Thai eit yair fleſche, & dꝝynk; boith mylk & blude

For that office thay ſerue bot lytill hyir.
I thynk ſic Paſtour, at nocht for to pꝝyſe
Quhilk can nocht gyde yare ſcheip about þ myle
Thay at ſo beſye in thare merchandpce
Mat.xvi. Thocht Peter wes porter of Paradyſe
That pleaſand paſſage craftelye thay cloſe
Throuch thame rycht few gett; entres I ſuppoſe

**Matthow
xxiii.** Chriſt Jeſus ſaid (as Mathew did report
Wo be to Scribes, and to Pharifience
The quhilkis did cloſe, of Paradyſe the port
Off thame we haif the ſam experience
To enter thare; thay mak ſmall deligence
Thay tak ſic cure in tempoꝝall beſynes
Kychiſo frome ws thay ſtop the plane entres.

Thoſe ſpiritual keis quhilk; Chriſt to Peter gait
Thare colour cleir w reik, and rowit at ſadit

OF THE MONARCHE.

Unoccuppit thay hald thame in thare nelf
 Off that office thay serue to be degradit
 With Goddis worde without that thay remeid it
 Oppinyng þ post quhilk lāg tyme hes bene closit
 That we may enter with thame and be reiosit.

Contrat tyll Chyristis Instytution
 To thame that deis, in habit of ane freit
 Roine hes thame grantit full remissioun
 To passe tyll heuin, straucht way withoutin weir
 Quhilk bene in Scotland bsit mony ane zeir
 Be thare sic bertew in ane fferis hude.
 I thynk in vane, Chyrist Jesu sched his blude.

John. x.

Wald God the Pope quhilk hes pꝛeheminence
 With aduyse of his counsall generall
 That thay wald do thare detfull deligence
 That Chyristis law mycht keipit be ourt all
 And trewlye pꝛecheit baith to gret and small
 And geue to thame Spirituall Auctorite
 Quhilk culde persytle schaw the Verite.

Quho can not pꝛeche a pꝛiest sulde not be namit
 As may be pꝛeuit be the law Diuine
 And be the Canon law, thay ar defamit
 That takis Þreisheid, bot onclp to that syne
 Tyll all bertew thare hartis thay suld inclyne
 In speciall to pꝛeche with trew intentis
 And minister the neidfull Sacramentis.

THE THRID BVKE.

As for thare Monkis thair chanounis and thare
And lustye Ladyis of Religoun (Freris
I know nocht quhat to thare office esseris
Bot men may se thare gret abusioun
Thay ar nocht lyke, in to conclusioun
Nothir in to thare wourdis no; thare warbis
To the Apostolis, Prophetis, no; Patriarkis.

Geue presentlye thare Prelat; can nocht preche
Than latt ilke Byschope haif ane Suffragane
Or successour, quhilk can the peple teche
On thare expensis zeirlye to remane
To cause the peple frome thare vyce refrane
And quhen ane prelate, hapnith to decease
Than put ane persyte precheour in his place

Do thay nocht so, on thame sall ly the charge
Geue and inhable men auctozite
As quho wald mak ane steirman tyll ane barge
Off ane blynd boyme, quhilk can no dainger se
Geue that schyp drowne, forluth I say for me
Quho gais that steirman sic commissioun
Suld of the schip, mak restitutioun

¶ The humane Lawis, that ar contrarius.
And nocht conformyng to the Law diuine.
Thay suld expell and hald thame odius
Quhen thay persauie, thame cum to no gude syne
Inuentit bot be sensuall niennis Ingyne

OF THE MONARCHE.

As that law quhilk forbiddis mariage
Causyng young Clerkis byrne in lustis rage

Difficill is Chaistite tyll obserue.
But speciall grace, lauboure, and abstinence
In tyll our flesche, aye ryngith tyll we sterue
That first Originall syn, Concupiscence
Quhilk we throuch Adamis Inobedience
Hes done Incur, and salt indure for euer
Quhill that our saull and body deith disseuer

Rom. vii.

Tharefor God maid of Mariage the band
In Paradyse (as Scripture doith recorde)
In Galilie ryght so I vnderstand
Wes mariage honourit be Chyist our Loyde
Auld Law, and New, thare to thay do concorde
I thynk for me, better that thay had sleipit
For tyll haue maid ane law, and neuer keipit

Gene. ii.

1 Ion. ii.

Take nocht Chyist Iesu his Humanitie,
Off ane Virgene, in mariage contractit
And of hir flesche, cled his Diuynitie
Quhy haif thay done that blyssfull band delectit
In thare kyngdome, wald God it wer correctit
That young prelattis, mycht mary lustye wyffis
And nocht in sensuall luste, to leid thare lyffis.

Math. i.

Luc. i

Did nocht Chyist cheis, of honest maryit men.
Als well as thay that bepit Chaistite.
For to be his Discipulis as ze ken
As in the Scripture cleirlye thay may se

THE THRID BVKE.

Thay keipit styll thare wyffis with honeste
As Peter, and his spousit Bzetherin all
Osseruit Chastitie Matrymoniall.

Tim. iiii Bot now apperis the prophesie of Daull
Quhow sum suld ryis, in to the latter aige
That frome the trew faith sulde depart and fall
And suld forbid, the band of Marraige
Als thow sall fynd, in to that sam passaige
Thay sulde comand frome meitis tyll abstene
Quhilk God creat his pepyll to sustene

Bot sen the Pope, our Spirituall pryncce & kyng
He dois ouerse sic byces manifest
And in his kyngdome sufferith for to ryng
The men be quhome the veritie bene suppress
I excuse nocht hym self moze than the rest
Allace how suld we membzis be weill vlit
Quhen so our Spirituall heidis bene abusit

The famous ancient Docto? Auiceane.
Says quhen euyl rewme descendis frome þ heid
In to the membzis, generith mekle peane
Without thare be maid haistalpe remeid
Quhen that cold humour downwart dois pzoceid
In Senownis, it causis Arthetica
Rychtso in to the handis crampe Chiragra.

Off Malideis it generis mony mo.
Bot gylf men gett sum Souerane pzeserue

OF THE MONARCHE

As in the theis **S**iatica Passio
And in the bzeist, sumtyme the strang Caterue
Quhilk causis men rycht haistellpe to sterue
And podagra, difficill for to cure
In mennis feit, quhilk lang tyme dois indure

So to this moste tryumphant court of Rome
This simplitude full weill I may compare
Quhilk hes bene heirschyp of all Chyrstindome
And to the world ane euill examplare
That vnuquhyle was Lod sterre, & Lumynare
And the moste sapient Soys of sanctytude
Bot now allace bair of Beatytude.

Thare kyngdome may be callit Babilone
Quhilk vnuquhyle was ane byricht Hierusalem
As planelye menis the Apostill Johne
Thare moste famous Citie hes tynt the fame
Inhabitar; thareof, thare nobyll name
For quhy, thay haif of Sanctis Habitable
To Symon Magus maid ane Tabernacle

Spo. xviii

And horribyll baill of euerilk kynd of vyce
Ane laithlye Loch of stynkand Lychorpe
Ane curstit Coue corrupt with Couatryce
Bordourit aboute with pryde and Symonpe
Sum sayis ane syfterne full of Sodompe
Quhose vyce in speciall gyf I wald declaire
It wer aneuch, for tyll perturbe the air.

Luc. xlii.
apo. xlii

Off treuth the hoill Chzistin Religoun.
Throuch thame ar scandalizat and offendit
It can nocht faill bot thare abusioun
Afoze the Throne of God it is ascendit
I dreid but doute, without that thay amend it
The plaiges of Johnis Reuelatioun
Sall fall vpon thare Generatioun.

O Lord quhilk hes the hartis of euerilk kyng
In to thy hand, I mak the Supplicatioun
Conuert that Court, that of thair grace benyng
Thay wald mak generall refozmation
Amang thame selfis, in euerilk Natioun
That thay may be ane holly exemplair
Tyll ws thy pure lawid commoun populair

Chungrit allace, forfalt of Spirituall fude.
Because frome ws bene hyd the veritie
O Prince quhilk sched for ws thy pzeious blude
Kendle in ws the fyre of Charitie
And saif ws frome Eterne Misaritie
Now lauboz yng in to thy kirk Militant
That we may all cum to thy kirk Tryumphant.
AMEN.



Heir end is the thride

Part. And Begynnys the Fourth, Makand
Mention of the Death, And of the Antichrist And
Generall Iugement. And of Certane Pleasures
of Blouyset Bodyis. And quhow enery
Creature despyis to se the last Day. With
ane Exhortationn be Experience to
the Courtiour. Et.

¶ (+) ¶

PRVDENT father Experience
Sense of your beneuolence
Hes causit me for to consydder
Quhow warldye Bompe, and gloze bene sydder
By diuers Storzis, Miserabyll
Quhilk; to rehairs, bene Lamentabyll
Zitt o; we passe, furth of this baill
I pray so to geue me your counsaill
Quhat I sall do in tyme cumpng
To wyne the gloze, Curlestyng
¶ My Sonne (said he) sett thy intent
To keip the Lordis Commandiment
And preis the nocht to clym ouer hie
To no warldy Auctoritie
Quho in the world doith molte reiose
At farrest aye frome thare purpose
Wald thow leue warldye vaniteis
And thnk on foure extremeteis

Cour.

Expe.

THE FOVRT BVKE

Ouhilke; at to cum, and that schoztlye
 Thow wald neuer syn wylfullpe
 Wrent thir four in thy memoze
 The Deith, the Hell, and heuinnis gloze
 And extreme Jugement Generall
 Ouhare thow man rander compt of all
 Thow sall nocht fail, to be content
 Off quyete lyfe, and sobte rent
 Consideryng no man can be sure
 In erth one hour, for tyll indure
 So all warldly prosperitie
 Is myrit with gret miserie

¶ Wet thow Emprour of Asia
 Kyng of Europe, and Africa
 Gret Dominatoz of the sey
 And thoche the Heuinnis did the obey
 All fyschis, sowmynge in the strand
 All Beist, and fowle, at thy command
 Concludyng thow wet kyng of all
 Under the heuin Imperiall
 In that moste heych auctoritie
 Thow suld fynd lest tranquillite
 Exempyll of kyng Salamone
 More prosperous lyfe, had neuer none
 Sic ryches, with so gret plesoure
 Had neuer kyng nor Emproure
 With moste profunde Intelligence
 And superexcelland Sapience
 His plesand Habitationis

ll. 134. 12

Eccle. 11.

OF THEM ON ARCHE.

Precellit all vtheris Nations
 Gardyngis, and Parkis, for Hartis and Hyndis
 Stankis with fysche of diuers kyndis
 Moste profunde Maister, of Musike
 That in the world, wes none thame like
 Sie treasour of Gold, and pretious stonis
 In erth, had neuir no kyng att onis
 He had sewin hundzeth lustye Quenis
 And thze hundzeth fair Concubenis
 In erth, thare wes no thyng plesand
 Contrarious tyll his command
 Zitt all this gret prosperitie
 He thought it vaine, and vanitie
 And mycht neuir fynd repose complest
 Without affliction of the spzeit

iii. Re. xi.

¶ Father (quod I) it matuellis me
 He haueand sic prosperite
 With so gret ryches by mesoure
 Noz he had infynite plesoure

Cour.

¶ My Sonne the suth gyt thou wald knaw
 The veritie I sail the schaw
 Thare is no warldly thyng at all
 May satysfie one mannis Shaul
 For it is so Insaciabyll
 That Heuin, and Erth, may nocht be abyll
 One Shaul allone to mak content
 Tyll it se God Omnipotent

Expe,

D. 11.

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THE FOVRT BVKE.

Math. vi
Luc. xii.

Wes neuer none, noꝛ neuer salbe
Saciare that syght, tyll that he se
Quharefoꝛ my Sonne sett nocht thy cure
In erth, quhare no thyng may be sure
Except the deith, allanerlye
Quhilk followis man continuallye
Tharefoꝛ my Sonne, remember the
Within schozte tyme, that thou mon de
Nocht knawing quhen, quhow, in quhat place
Bot as plesit the Kyng of Grace.

* FINIS. *

Off the Deith.

Of Misarie moste Miserable
Is Deith, and most abhominable
That dreidful Dragone with his dartis
Aye reddy foꝛ to peits the hartis
Off euerilk Creature on lyue
Contrar quhose strenth may no man stryue
Off dolent Deith, this soze sentence
Wes gyffin thow Inobedience
Off our Parentis, allace tharefoꝛ
As I haue done declare affoꝛ
Quhow thay, and thare Posteritie
Wer all condampnit foꝛ to dee
Quhowbest the flesche to deith be thair
God hes the Saull maid Immoztall

OF THEM ON ARCHE.

And so of his benignytie
 Hes myrit his Justice, with mercie
 Tharefoz call to remenbzance
 Off this fals world, the variance
 Quhow we lyke Plgram; ewin and moztow
 By trauellng thow this baill of soztow
 Sum tyme in vaine prosperitie
 Sum tyme in gret Misaritie
 Sum tyme in blys, sum tyme in baill
 Sum tyme ryght seik, and sum tyme haill
 Sum tyme full ryche, and sum tyme pure
 Quharefoz my Sonne, tak lytill cure
 Nother of gret prosperitie
 Noz zitt of gret misaritie
 Bot plesand lyfe, and hard myschance
 Wonder thame boith in one ballance
 Considryng none auctozitie
 Ryches, wysedome, noz dignitie
 Emppze of Realmes, bewtie, noz strength
 May nocht one day our lyuis lenth
 Sen we ar sure, that we mozte de
 Fairweill all vaine felyscite.

C Gretlye it doith perturbe my mynde
 Off dolent Deith, the diuers kynde
 Thoucht Deith tplyl every man resoztis
 Zitt stryketh he in syndrie soztis
 Sum be hait Feuer; violence
 Sum be contagious Pestilence

D, tit.

THE FOVRT BVKE.

Sum be Justice execution
 Bene put to deith without Remission
 Sum hangit, sum doith lose thare heidis
 Sum by put, sum soddin in to leiddis
 And sum for thare vileiffum actis
 Ar rent and rewin apone the tactis
 Sum ar dissoluit by popfoun
 Sum on the nyght ar murtherist down
 Sum fallis in to frynasie
 Sum deis in Joropesie
 And btheris strange Infirmeteis
 Quharein mony ane thousand deis
 Quhilk humane Nature dois abhor
 As in the Gutt, grauell and goz
 Sum in the flux, and feuit quartane
 Bot ap the houre of deith vncertane
 Sum ar dissoluit suddantelye
 Be Cattarue or be Popleseye
 Sum doith distroy thame self also
 As Hanniball, and wyse Cato
 Be thounder deith sum doith consume
 As he did the thrid kyng of Rome
 Callit Tullius Hostulius
 As wyttis gret Valerius
 For he and his houshald attonis
 Wer byynt be thounder, flesche and bonis
 Sum deith be extreme excesse
 Off Joy, as Valeri doith expresse
 Sum be extreme Malancolpe

OF THEM ON ARCHE.

Wyll be but vther Maladye
 In Cronicles thow may weill ken
 Quhow mony hundred thousand men
 At flane sen first the world began
 In battell, and quhow mony one man
 Apone the see, doith lose thare lyuis
 Quhen schyppis apone roches ryuis
 Thocht sum de Naturally throuch aige
 Fer mo deis raissand in one raige
 Happy is he, the quhilk hes space
 Att his last hour, to cry for grace
 Quhowbeit deith be abhominabyll
 I thynk it suld be confortabyll
 Tyll all thame of the faithfull nummer
 For thay depart frome cair and cummer
 Frome trubyll, trauell, hurt, and stryfe
 Tyll Joy and euirlestand lyfe

I Polidorus Virgilius

To that effect, he wyttis thus

In Trace, quhen ony chylde be bozne
 Thare kyn, and freindis, cumis thame befozne
 With dolent Lamentatioun
 For the gret trybulatioun
 Calamitye cummer and cure
 That thay in erth, ar to indure
 Bot at thare deith and buryng
 Thay mak gret Joy and Bankettyng
 That thay haue past frome miserie
 To rest and grett felycitie.

I Sen deith bene fynall conclusioun

THE FOVRT BVKE.

What valis worldly prouisiun
 What wysedome may nocht contramand
 No strength that stoure may nocht gane stand
 Ten thousand Mylione of treasure
 May nocht prolong thy lyfe one houre
 Efter whose volent departyng
 Thy spzeit sall passe but taryng
 Straucht way tyll Joye Inestimabyll
 Or to strang pane Intollerabyll
 Thy vyle corruptit carioun
 Shall turne in Putrefactioun
 And so remane in puluer small
 On to the Iugement Generall.

* FINIS *

Ane schozt discription

Of the Antechriste.

Cour.



VOD I) father I best men say.
 That thare sall tise affore þ day
 Quhilk ze call generall Iugemēt
 One wyckit mā from sathan sent
 And contrar to the law of Chyist
 Callit the creuell Antechyist
 And sum sayis that myscheuous man
 Discende sall of the Trybe of Dan
 And suld be bozne in Babilone
 The quhilk distaue sall mony one

OF THE MONARCHE.

Infydelis fall of euey art
 With that fals Propheet tak one part
 And quhow that Enoch, and Elias
 Shall preche contrar that fals Messias
 Bot fynally his fals Doctryne
 And he shall be put to rewyne
 Bot nother be the fyre nor swourd
 Bot be the vertew of Christis wound
 And yf this be of veryte
 The suth I pray you schaw to me

¶ My Sonne (said he) as wyttis Iohne Expe.
 There shall nocht be one man allone
 Hauyng that name in speciall
 Bot Antechristis in generall
 Hes bene, and now at mony one
 And ryght so in the tyme of Iohne
 Wer Antechristis as hym self sayis
 And presentlye now in this dayis
 At ryght mony withouttin dout
 Wer there fals lawis weill soughtout.

¶ Quha wes one greter Antechrist
 And more contraryous to Christ
 Nor the fals Propheet Balaam
 Quhilk his curste Lawis, maid so swett
 In Turkye, sit thay at obseruit
 Quhare throuch the hell, he hes deseruit
 All Turkis, Sarazenis, and Iowis
 That in the Sonne of God nocht trouwis
 At Antechristis, I the declare
 Because to Christ thay at contrare.

1. Iohn. 11

11. Iohn. 1

THE FOVRT BV KE.

Dan. btil

Daniell sayis in his propheseis
 That efter the gret Monarcheis
 Shall ryse ane maruellous potent kyng
 Quhilk with ane schameles face sall ryng
 Myghtie and wyse in dirc speikyngis
 And prosperit in all plesand thyngis
 Throuch his falsheid and craftyness
 He sall flow in to welthynes
 The Godlye pepyll he sall noye
 By creuell deith, and thame distroye
 The kyng of kyngis, he sall ganestand
 Syne be distroyit withouttin hand.

Testa. .ii

Paul sayis affore the Lordis cumpnyng
 That thare salbe one departyng
 And that man of Iniquitye
 Tyll all men he sall opened be
 Quhilk sall sitt in the holy saite
 Contrary God, to mak debait
 Bot that Sonne of Berdition
 Salbe put to confusioun
 Be power of the haly Spreit
 Quhen he his tyme hes done complet

Beleeue nocht that in tyme cumpnyng
 One gretat Antechriste to ryng
 No; thare hes bene, and presentlye
 At now, as Clerkis can espye
 Tharefo; my wyll is that thou know
 Quhat euer thay be, that makis one law
 Thocht thay be callit Christin men
 By naturall reastoun thou may ken


OF THE MONARCHE

Be thay neuer of so gret valour
 Pape, Cardinall, kyng, oꝝ Emprour
 Extolland thare Traditionis
 Abuse Chyristis Institutionis
 Makand Lawis contrar to Chyriste
 He is ane berray Antechyriste
 And quho doith foxtifye oꝝ defend
 Sic Law, I mak it to the kend
 Be it Pape, Emprour, kyng oꝝ Quene
 Gret soꝝrow, sall be on thame Sene
 Att Chyristis extreme Jugement
 Without that thay in tyme repent

* FINIS. *

Their follouis a schozt

Remembrance of the moſte Terrabyll Day
 of the extreme Jugement.

 **F**ATHER said I) with your Lycence
 Sen ze haith sic Experience
 Zitt one thyng at so wald I speik

Cour.

Quhen sall that Dreydfull day appeir
 Quhilk ze call Jugement Generall
 Quhat thyngis affoze that day sall fall
 Quhare sall appeir that Dreydfull Juger
 Oꝝ quhow may I saltout gett refuge

(Quod he) as to thy first questioun
 I can mak no solutioun

Expe.

Quharefoꝝ perturbe nocht thyne intent

THE FOVRT BVKE.

To know day, hour, nor moment
To God allone, the day bene knowin
Quhilk neuer was to none Angell schawin
Howbeit be diuers coniectour;
And principall Expositour;
Off Daniell, and his Prophecie
And be the sentence of Elie
Quhilk hes declarit as thay can
How lang it is sen the world began
And for to schaw, hes done thare cure
How lang thay traist it fall indure
And als how mony ages bene
As in thare markis may be sene

Bot tyll declare thir questionis
Thare bene diuers opinionis

Sum wyttar; hes the world deuiddit
In sex ageis, (as bene desiddit
Into Fasciculus Temporum
And Cronica Cronicarum)

Bot be the sentence of Elie

The world deuydit is in thre

As cunnyng Maister Carioun

Hes maid plane expositioun

How Elie sayis withouttin weir

The world fall stand for thousand zeir

Off quhome I follow the sentence

And lattis the vther Buk; go hence

Frome the Creatioun of Adam

Two thousand zeir tyll Abraham

OF THE MONARCHE.

Frome Abraham, be this narratioun
 To Chzistis Incarnatioun
 Ryghtso hes bene two thousand zenis
 And be thir Propheicis apperis
 Frome Chzist, as thay mak tyll ws kend
 Two thousand tyll the worldis end
 Off quihilk; ar by gone sickitpe
 Fyue thousand, fyue hundzeth, thze & fyftye
 And so remanis to cum but weie
 Four hundzeth, with sewin and fourtpe zeie
 And than the Lozde Omnipotent
 Suld cum tyll his gret Jugement
 Chzist sayis the tyme salbe maid schozt
 As Mathew planelye doith repozt
 That for the worldis Iniquite
 The letter tyme, sall schoztmit be
 For plesour of the chosin nummer
 That thay may passe, frome care and cummer
 So be this compt it may be kend
 The world is drawand neir ane end
 For legionis ar cum but doute
 Off Antechzist; wer thay soucht out
 And mony toknis dots apper
 As efter schoztpe thow sall heie
 Quhow that Sanct Iherome doith indyte
 That he hes red, in Hebrew wyte
 Off fyftene signis in spectall
 Affore that Jugement Generall
 Off sum of thame, I tak no cure

Mathew
 xxiii.

THE FOVRT BV KE.

Quhilk I fynd nocht in the scripture
One part of thame thocht I declare
First wyl I to the Scripture fare

Christe sayis, afore that day be done
Thare salbe signis, in Sonne and Mone

The Sonne sall hyde his beymes bycht
So that the Mone, sall gylt no lycht
Sterris be mennis Jgement
Sall fall furth of the Firmament

Off this signis, or we forther gone
Sum morall sence, we wyl expone

As cunnyng Clerkis hes declarit
And hes the Sonne, and Mone comparit

The Sonne, to the stat spiritual

The Mone, to Princis temporall

Rychtso the steris, thay do compare

To the lawd common populare

The Mone and steris hes no lycht

Bot the reflex of Phebus bycht

So quhen the Sonne of lycht is dyk

The Mone and steris, man be myk

Rychtso quhen Pastouris spirituallis

Popis, Bischopis, and Cardinallis

In thare beginnyng schew gret lycht

The Temporall stat, wes rewlit rycht

Bot now allace, it is nocht so

Those schynand Lampis bene ago

Thare Radious beymes, at turnit in reik

For now in erth, no thyng thay seik

Mar. xlii
Mathew
xlii.

OF THE MONARCHE.

Except rythes, and Dignitie
 Followyng thare sensualitie
 Mony prelatis, at now ryngand
 The quhilk no moze dois vnderstand
 Quhat doith pertene to thare offyce
 No: thow can kendyll fyre with pre
 Wo to Bapis, I say for me
 Quhilk sufferis sic Enormite
 That Ignorant warldly creaturis
 Suld in the kirk, haif ony curis
 No maruell thocht the peple slyde
 Quhen thay haue blynd men to thare gyde
 For ane Prelat, that can nocht preche
 No: Goddis law, to the peple teche
 Esaye, comparith hym in his wark
 Tyll ane dum Dog, that can nocht bark
 And Chyist hym callis in his greif
 Moste lyke ane myrder, or ane theif
 The cunnyng Doctour Augustyne
 Wolfis and Deuyllis, doith thame besyne
 The Canon Law, doith hym defame
 That of ane Prelat beris the name
 And wyl nocht preche the Diuine Lawis
 As the Decreis planely schawis
 Bot those that hes Auttorite
 To prouyde spirituall Dignyte
 Mycht geue thay plesit to tak pauir
 Gar thame lycht all thare Lampis agane
 Bot euer allace, that is nocht done

Esay. lvi.

Iohn. 8.

THE FOVRT BV KE.

So dirknit bene boith Sonne and Mone
The War Kyngis lyuis weill declarit
The quhilk ar to the Mone comparit
Men mycht consydder thare estate
Frome Charitie degenerate
I thynk, thay sulde thynk mekle schame
Off Chyist for to tak thare Surname
Synne leif nocht lyke to Chyristianis
Bot moze lyke Turkis, and to Paganis
Turke contrar Turke, makis lytill weir
Bot Chyristiane Pzincis, takis no feir
Quhilk suld aggre as brother to brother
Bot now ilk ane dyngis down ane vther
I knaw no ressonabyll cause quharefoze
Except Pryde, Couatyse, and vaine gloze
The Emprour mouis his Ordinance
Contrar the potent Kyng of France
And France ryghtso, with gret regour
Contrar his freinde the Emprour
And ryght swa France agane Ingland
Ingland also aganis Scotland
And als the Scotts, with all thare mycht
Doith feycht for tyll defend thare ryght
Betuir thir Realmes of Albione
Quhare Battellis hes bene mony one
Can be maid none Affinitie
Nor sit no Consanguinitie
Nor be no waye, thay can consydder
That thay may haue lang Peace to gydder

OF THE MONARCHE.

I dyed that weir mak' none endyng
Tyll thay be boith onder ane kyng
Thocht Christ, the Souerane kyng of grace
Lest in his Testament lufe and peace
Our kyngs frome weir wyll nocht refrane
Tyll thare be mony ane thousand flane
Gret heirschipis maid be see and land
As all the world may vnderstand

Father I thynk that tempozall kyngis
May fecht for tyll defend thare ryngis
For I haif sene the spirituall stait
Mak weir thare rychtis tyll debait
I saw Pape Julius manfullye
Passe to the feild tryumphantlye
With ane rycht aufull ordynance
Contrat Lues, the kyng of France
And for to do hym moze dyspyte
He did his Region interdpyte

My Sonne (said he) as I suppose
That langith weill tyll our purpose
Now Sonne and Monc, ar boith denude
Off lycht, as Clerkis dois conclud
Comparyng thame, as ze hard tell
To Spirituall stait, and Tempozell
And commoun peple half disparit
Quhilk to the stertis, bene comparit
Lawd peple followis ay thare heidis
And speciallye in to thare deidis
The moste part of Religioun

Cour.

Expe.

THE FOUERTH BVKE.

Bene turnit in abusoun
 Quhat dois an all religious wedis
 Quhen thay ar contrat in thare dedis
 Quhat holynes is thare within
 Ane wolf, cled in ane wodder skin
 So be thir toknis dois apper
 The day of Jugement drawis neir
 Now latt us leif this mozell sens
 Proceedyng tyll our purpose hens
 And of this mater speik no more,
 Begynning quhare we left afore

¶ The Scripture sayis, efter thir signis
 Salbe sene mony maruellous thyngis.

¶ Than sall ryse trybulationis
 In erth, and gret mutationis
 Als weill heit vnder as aboue
 Quhen vertewis of the heuin sall moue
 Sic creuell weir salbe oʒ than
 Wes neuer sene sen the world began
 The quhilk sall cause gret Indigence
 As darch, hunger, and pestilence
 The horribill soundis of the sep
 The peple sall perturbe and fley
 Jerome sayis, it sall ryse on heycht
 Abone montanis to mennis sycht
 Bot it sall nocht spred ouir the land
 Bot lyke ane wall ewin straycht vpsstand
 Syne sattell down agane so low
 That no man sall the walter know

Mathew
 xxiii.
 Mar. xiii
 Luc. xxi.

OF THEM ON ARCHE.

Gret Quhalis sall rummcis robte and rate
 Quhose sound redound, sall in the air
 All fyse he and Monstouris maruellous
 Sall cry with soundis odious
 That men sall wydder on the erd
 And wepyng wary sall thare weid
 With lowde allace, and welaway
 That euer thap baid to se that day
 And specialle those that dwelland be
 Upon the costis of the see
 Ryght so as Sanct Jerome concludis
 Sall be sene ferlets in the fludis
 The sey with mouyng maruellous
 Sall byrn with flammis furious
 Ryghtso sall byrn fontane and flude
 All herb and tre, sall swett lyk blude
 Fowlis sall fall furth of the air
 Woylde beistis to the plane repair
 And in thare maner mak gret mone
 Gowland with mony grylve grone
 The bodeis of dede creaturis
 Apper sall on thare Sepulturis
 Than sall boith men, wemen and bairnis
 Cum crepand furth, of howe Cauernis
 Quhare thap for dreid, wer hyd affore
 With seych and sob, and hartis soze
 Wandryng about, as thap war wode
 Affainysit, for salt of fude
 Non may mak itheris confortyng

Archiel
 15. vii.

THE FOVRT BVKE.

Bot dule for dule, and Lamentynge
 Quhat may thay do, bot weip and wounder
 Quhen thay se roches schaik in schounder
 Throw trimlyng of the erth and quakyng
 Off sorrow than salbe no flakyng
 Quho that bene leuand in those dayis
 May tell of terrabyll affrayis
 Thare ryches, rentis, nor tressour
 That tyme sall do thame small plesour
 Bot quhen sic wonderis dois apper;
 Men may be sure, the day drawis neir
 That Iuste men pas sall to the gloze
 Iniuste to pane for euer more.

Van. xiii

Cour.

Father (said I) we daylie reid
 One Artekle in to our creid
 Sayand that Christus Omnipotent
 In to that generall Iugement
 Sall Iuge both dede and quif also
 Quharefore declate me or ze go
 Geue thare sall ony man or wyue
 That day be funding vpon lyue.

Expe.

(Quod he) as to that questione
 I sall mak sone solutione

Mat
 xliii

The Scripture planelye doith expone
 Quhen all tokynnis, bene cum and gone
 Zitt mony one hundzeth thousand
 That samyn day, salbe leuand
 Quhowbeit thare sall no Creature
 Nother of day, nor hour be sure

OF THE MONARCHE.

Foz Chyist sall cum so suddantlye
That no man sall the tyme espye
As it wes in the tyme of Noye
When God did all the world distroye
Sum on the feild salbe laubozand
Sum in the templis Mariand
Sum afoze Jugis makand pley
And sum men saland on the sey
Those that bene on the feild going
Shall nocht retorne, to thare laging
Whoh bene apone his hous aboue
Shall haif no laser to remoue
Two salbe in the Myll grindyng
Whylk salbe taking but warnyng
The one tyll euerlestyng gloze
The vther losse foz euer moze
Two salbe lpyng in one bed
The one to plesour salbe led
The vther salbe left allone
Gretand with mony gryllie grone
And so my Sonne, thou map weill trobe
The world salbe as it is now
The peple vsyng thare besynes
As holy Scripture doith expyes
Sen no man knowis the hour nor day
The Scripture biddis ws walk and pray
And foz our Syn be penitent
As Chyist wald cum Incontinent.

* FINIS. *

the maner quhow

Christ fall cum to his Iugement.

☩ (✕) ☩

Expe.

Debre. xii



WHEN al takinnis bene bzocht till
Thā sal þ sone of god discēd (end
As fye schauht haistely glansyng
Discend sal þ most heuinly kyng
As Vhebus in the Orient
Lychtnis in haist the Occident

Luc. xxi.

Actis. i.

Mat. xxi

So plesandlye, he sall appeir
Amang the heuinly cluddis cleir,
With gret power, and Maiestie
Aboue the cuntrie of Judee
As Clerkis doith concludyng haill
Direct aboue the lustye bail
Off Josaphat, and Mont Olyueit
All Prophecie, thare salbe compleit
The Angells of the Odozis Ryne
Inueran sall, that thronē Diuynē
With heuinly consolatioun
Makand hym Ministratioun
In his presens, thare salbe bozne
The signis of Cros, and Croun of thorne
Pillar, Nalis, Scurgis, and Speir
With euerilk thyng that did hym deir
The tyme of his grym Passioun
And for our consolatioun
Appeir sal in his handis and feit

OF THE MONARCHE.

And in his syde, the pzent compleit
 Off his syue Woundis Precious
 Schynand lyke Rubeis Radious
 Tyll Reprobatt confusioun
 And for fynall conclusioun
 He sittand in his Trybunall
 With gret power Imperiall
 Thare sall ane Angell blawe a blast
 Quhilk sall mak all the warld agast
 With hydous voce, and beheiment
 Ryle dede folk, cum to Jugement
 With that, all Reasonabyll Creature
 That euer wes formit be Nature
 Sall suddantlye start bp attonis
 Coniunit with Saull, Flesche, Blude, & Bonis
 That terribyll Trumpat, I heir tell
 Beis hard in Heuin, in erth, and hell
 Those that wer drownit in the sey
 That boustious blast thay sall obey
 Quhare euer the body burpet wale
 All salbe fundyng in that plase
 Angellis sall passe, in the four airtis
 Off erth, and byng thame frome all partis
 And with one instant diligence
 Present thame to his excellence

Sanct Jerome, thought continuallye
 On this Jugement so ardentlye
 He said, quhidder I eit or drynke
 Or walk, or sleip, forsuch me thynke

1201
 221
 221

Spec. 770

Spec. 771

THE FOVRT BVKE.

That terrabyll Trumpat lyke ane bell
So quiklye in my eir doith knell
As Instantlye it wer p̄sent
Byse dede folk, cum to Jugement
Geeue Sanct Ierome tuke sic ane pray
Allace quhat sall we Synnar's say

All those, quhilk funding bene on lyue
Salbe Immortall made belyue

Use. iiii.
Col. xv.

And in the twynkling of one Ce
With fyre thay sall translatit be
And neuer for to dee agane
As Diuine scripture schawis plane
Als reddy boith for pane and gloze
As thay, quhilk deit lang tyme affoze

The scripture sayis, thay sall appeir

In aige of thye and thyetty zeir
Quhiddel thay deit young or auld
Quhose gret mummer may nocht be tauld
That day sall nocht be myst one man
Quhilk borne wes, sen the warld began

Mathew
xvi.

The Angellis sall thame separate
As Hird the Scheip doith frome the Gate
And those quhilk bene of Baltallis band
Trymning apone the erth sall stand
On the left hand, of that gret Juge
But espirance to gett refuge.

Test. iiii.

But those quhilk bene Predestinate
Sall frome the erth be Cleuate
And that mooste happy cumpanye

OF THE MONARCHE

Shall oydourit be tryumphantipe
Att the ryght hand of Chyste our kyng
Heych in the air, with loude loupng

Full Gloziouspe, thare sall compete
More byght than Shebus in his speir
The Virgene Marie, Quene of Quenis
With mony ane thousand byght Virgenis
The fetheris of the auld Testament
Nuhilk wer to God obedient
Father Adam, sall thame conuoie
With Abell, Seith, Enoch, and Noe
Abraham with his faithfull warkis
With all the prudent Patriarkis
Iohne the Baptiste, thare sall compete
The Principall, and last Messyngeir
Nuhilk come bot half ane zeir affore
The cumpng of that kyng of gloze
Moses, Elyas, honozabyll
With all trew Prophetis Venerabyll
Dauid, with all the faithfull kyngis
Nuhilk verteouspe did reule thare tyngis
The nobyll Cheistane Josue
With gentyll Judas Machabe
With mony one nobyll Campioun
Nuhilk in thare tyme with gret renoun
Manfullpe tyll thare lpuis ende
The Law of God, thay did defende
With Cue, that day sal be present
The Ladyis of the Auld Testament

THE FOVRT BVKE.

Delboza, Adamis Douchter deit
 With the four lusty Ladyis cleir
 Dubilk kepit wer, in the Ark with Noe
 Sara, and Cithara with Ioye
 The quhilk, to Abraham wyffis bene
 With gude Rebecka, thare salbe sene
 The prudent wyffis of Israell
 Gude Lya, and the fait Rachell
 With Iudeth, Hestir, and Susanna
 And the rycht sapient Quene Saba

¶ Thare sall compett, Peter and Paull
 With Christis trew Discipulis all
 Lawrence and Stewin, with thare blyst band
 Off Martyris mo, than ten thousand
 Gregor, Ambrose, and Augustyne
 With Confessoris, ane tryumphand tryne
 With sanct Francoys, and Dominic
 Sanct Bernard, and sanct Benedic
 With small nummer, of Monkis and Ieris
 Off Carmeletis, and Cozdeleris
 That for the lufe of Christ onlye
 Renuncit the warld vnfenatlye.

¶ With Elezabeth and Anna
 All gude wyffis sall compett that da
 The blyst and holy Magdelane
 That day affoze hir Souerane
 Rycht plesandlye sche sall present
 All Synnaris, that wer penitent

OF THE MONARCHE

Quhilk of thare gylt, heir askit grace
In Heuin with hir, sall haue ane place
Bot wo beis to that bailfull band
Quhilk sall stand Lawe, at his left hand
Woo than to kyngis, and Empyrouris
Quhilkis wer vnrychteus Couquerouris
For thare gloze, and perticular gude
Gart sched so mekle saikles blude
But Ceptour, Crown, and Robe Royall
That day thay sall mak compt of all
And for thare creuell tyrannye
Sall punyssh be, perpetuallie

O Ze Lordis, and Barronis, more and les
That your pure Tennantis dois oppres
Be gret Gyssome, and dowbyll mail
More than your landis bene auail
With soze exhorbitant cariage
With merchetis of thare mariage
Tormentit boith in peace and weir
With birdyngis more than thay may bet
Be thay haif payit to you thare mail
And to the Preist, thare teindis hail
And quhen the land agane is sawin
Quhat restis behynd, I wald wer knawin
I traist thay, and thare pure houshould
May tell of hunger, and of cauld
Withouth ze haif of thame piete
I dreid ze sall gett no Mercie
That day, quhen Chyist Omnipotent

THE FOVRT BVKE.

Cumis tyll his generall Iugement.

Cwo beis to publick Oppressouris
To tyrannis, and to transgressouris
To Hardarat, and commoun theifis
Whilk neuer did mend, thare gret mischeifis
Fornicatoris, and Deccataris
Commoun publick Adulteraris
All peccinat wylfull Accusykis
All fals dissaitfull Spysmatykyis
All salbe present in that place
With mony Lamentabyll allace

The cursit Cayn, that neuer wes gude
With all scheddaris of saikles blude
Remrod, fundar of Babilone
With fals Ydolattris mony one
Nynus, the kyng of Asseray
With gret dule sall compeir that day
Whilk first Inuentit Ymagery
Wharethrouch come gret Ydolatry
For makyng of the Image Bell
That day his hye salbe in hell

The gret Oppressour, kyng Pharo
The tyrane Emprour Nero
Shall with thame cursit kyng Herode byyng
With mony vther cruell kyng
The cruell kyng Antiochus
With the mooste furious Dlofernus
Gret Oppressouris, of Isracc
That day, thare hye salbe in hell.

OF THE MONARCHE.

Twith Judas sall compeir one clan
 Off fals Tratouris, to God and man
 Thare sall compeir of euerilk land
 With Ponce Pylat, one bailfull band
 Off tempoꝛall and of spirituall statis
 Fals Jugis, with thare Advocatis
 Thare sall our Senzeouris of the cessioun
 Off all thare saltis, mak cleir confessioun
 Thare salbe sene, the fraudfull failzeis
 Off Schirreffis, Pouestis, and of Bailzeis
 Officiallis, with thare Constry Clerkis
 Sall mak compt, of thare wꝛangus werkis
 Thay and thare peruerst Procuratouris
 Oppressouris boith of ryche and puris
 Thow Delaturis, full of dissait
 Quhilk mony one gart beg thare maist
 Gret dule that day to Jugis bene
 That cumis nocht, with thare conscience clene
 That day sall pas be Peremptoris
 Without cabteill oꝛ Dilatoꝛis
 No Duplycandum, noꝛ Tꝛpplīcandum
 Bot schoꝛtlye pas to Sentenciandum
 Without Continueuatiōis
 Oꝛ ony Appellatiōis
 That sentence, sall nocht be retratit
 Noꝛ with no man of Law debatit
Tze Laubozaris, be sey and landis
 Verfyte Craftisemen, and ryche Merchandis
 Leif your dissait, and crafty wylis

THE FOVRT BVKE:

Quhilk syllic simpyll folk begylis
Hak recompence heir, as ze may
Remembryng on this dzeidfull day

With Machomet, sall compete but doute
Off Antechristis one hydduous route
Byschope Annas, and Cayphas
With hym in cumpany sall pas
With Scrybis, and fals Pharisis
Quhilk wrought on Christ gret violens
With mony one Turk, and Sariscene
With gret sozrow thare salbe sene
Papis for thare traditionis
Contrar Christis Institutionis
With mony one cowle, and clyppit crown
Quhilk Christis Lawis stramptt down
And wald nocht suffer for to preche
The veritie, nor the peple teche
Bot Lawitmen, pat to gret tozment
Quhilk vsit Christis Testament
All kyngis and Quenis, thare salbe kend
The quhilk sic Lawis did defend
In that court sall cum mony one
Off the blak byik of Babilone
The Innocent blude that day sall crye
One loude vengeance, full petuoussye
On those creuell bludy botwchouris
Martyres of Prophets and Prechouris
Sum with the fyre, sum with the swoorde
Quhilk planely precheit Goddis worde

OF THE MONARCHE:

That day thay sall rewardit be
Conforme to thare Iniquitie

The Sodomitis, and Gemoziance
On quhome God wrocht so gret vengeance
With Choro, Dathan, and Abyzone
With thare assistance mony one
The holy Scripture, wyl the tell
Quhow thay sank all down to the hell
With Symon Magus, sall resoꝝt
Of proude Pꝛiestis, ane schamefull soꝝt

That samyn day, thare salbe sene
Wony one creuell cairfull Quene
Quene Semeram, kyng Nynus wyfe
Ane Tygit full of sturt and stryfe
To gydder with Quene Jezabell
Quhilk wes boith couetous and creuell
The fals desaitfull Dalysa
The creuell Quene Clitamistra
The quhilk did murdres on the nycht
Agamenon, boith wyfe and wycht
The quhilk wes hir awin souerane Lorde
As Grekis stozis dois recoꝝde
With creuell Quenis, mony one
Quhilk langsum wer, foꝝ tyll expone.

Tze wantoun Ladyis, and burgis wyuis
That now foꝝ sydest talis stryuis
Flappand the fylth, amang zout feit
Rasyng the duste, in to the streit
That day foꝝ all zout pomp and pryde

THE FOVRT BVKE.

Zour talis sall nocht zour hyppis hyde
 Thir vaniteis, ze sall repent
 Without that ze be penitent

CWith Whitonissa, I heir tell
 Quhilk rasit the Spzeit of Samuell
 That day with hir thare sall resozte
 Off rank Wycheis, one sozrowfull sozte
 Wrocht frome all partis mony one myle
 Frome Sauoy, Athell, and Argyle
 And frome the ryndes of Galloway
 With mony wofull wallaway.

IZe Brether of Religtioun
 In tyme leif zour abusioun
 With quhilk ze haif the world abusis
 Oze that day salbe refusit
 I speik to zow all generallye
 Nocht tyll one Oydoure specialle
 That day all Creature sall ken
 Geue ze wat Sanctis oz warldly men
 Oze gylt ze tuk the Skapellarpe
 That ze mycht leif moze plesandlye
 And gett ane gude grosse Portioun
 Oze for Godlye Deuotioun
 That day zour fayneit Sanctytudis
 Sall nocht be knawin be zour Hudis
 Zour Superstitious Ceremoneis
 Participand tyll Ydolatreis
 Corde, cuttit schone, noze clippit hede
 That daye, sall stande zow in no stede

OF THE MONARCHE.

For cowles blak, gray, nor begaird
 Ze sall that day get no rewarde
 Your polit payntit flatterye
 Your dissimulat Ypocrasye
 That day, thay sall be cleirlye knowin
 When ze sall scheir, as ze haue sawin
 Therefoze in tyme, be penitent
 O ellis that day, ze wylbe schent

¶ I pray you hartlie as I may
 Remember on that dreadfull day
 Ze Abbot, Bp, and Bpoces
 Consyder quhat ze did profes
 And quhow that your promocioun
 Was no thyng for deuotioun
 Bot tyll obtene the Abbacye
 Ze maid your how of Chastite
 Off powertie, and obedience
 Therefoz remozd your conscience
 Quhow thir thre wovis bene obseruit
 And quhat rewarde, ze haue deseruit
 Quharefoze repent, quhill ze haue space
 Ben God is lyberall of his grace,

¶ Father (quod I) declare to me
 Quhare sall our Prelatis ordor be
 Quhilk now bene in the world leuand
 With quhome sall cum that Spirituall band
 (Quod he) as sanct Barnard discryuis
 without that thay amend thare lyuis
 And leif thare wantoun vitious warkis

Cour.

Expe.

THE FOVRT BVKE.

Nocht with Prophetis nor Patriarkis
 Nocht with Martyris, nor Confessoris
 The quhilk to Christ, wer trew prebours
 Thare Predecessouris, Peter, and Paull
 That day wylt thame myken at all
 So sall thay nocht, I say for me
 With the Apostlis, ordourit be
 I traist thay sall dwell on the bozdour
 Off Hell, quhare thare salbe non ordour
 Endlang the flude of Flagitoun.
 On the bryis of Acheroun
 Cryand on Caron, I conclude
 To ferre thame ouer, that furious flude
 Tyll eternall confusioun.
 Without thay leif thare abusoun
 I traist those Prelats, moze and les
 Sall mak cleir compte of thare ryches
 That dreidfull day, with hartis soze
 And quhat seruice, thay did tharefoze
 The Princely pomp, nor apparell
 Off Pope, Byschop, nor Cardinall
 Thare Royall Rentis, nor Dignite
 That day sall nocht regardit be
 Thare sall no talis, as I heir say
 Off Byschoppis, be bozne bp that day
 Can thay nocht with thare conscience clene
 On thame gret sorow salbe sene
 Without that thay thare lyfe amend
 In tyme, and so I mak ane end.

* E I N I S . *

Heir follo wis the

Maner quhov Christ sall geue his Sentence.



WHEN all thir Congregations.
Beis brocht furth froe al natiōis
Quhilk wilbe about lang proces
Choche I haif maid sum lang de-
foz i þe twinkling of one e (grec
All mankynd, sall presentit be

Expe,

Affore that kyngis Excellence
Than schothye sall he geue sentence
first sayand to that blyssfull band
Quhilk betis ordourit, at his ryght hand
Cum with my fatheris Bennisoun
And ressaue your possessioun
Quhilk bene for soth preordinat
Affore the world wes first creat
Quhen I wes hungry, ze me fed
Quhen I wes naked, ze me cled
Oftymes ze gaue me Herberye
And gaif me drynk quhen I wes drye
And bespit me, with myndis meik
Quhen I wes psonat and seik
In all sic trybulatioun
Ze gaif me consolatioun

¶ Than sall thay say, O Potent kyng
Quhen saw we the, desyre sic thyng

¶ II.

THE FOVRT BVKE.

We neuer saw thyne excellence
 Subdewit to sic Indigence
 This (sall he say) I now assure
 Quhen euer ze did ressaue the pure
 And for my sake, maid thame supple
 That gyft but doute, ze gaif to me
 Tharefor sall now begyn your gloze
 Quhilk sall indure for euer moze
Than sall he luke on his left hand
 And say onto that bailfull band
 Was with my Maledictioun
 Tyll Eternall Afflictoun
 In company with feindis fell
 In euerlestyng fyre of Hell
 Quhen I stude naskit att your sett
 Houngrty, thursty, cault, and wett
 Rycht febyll, seik, and lyke to de
 I neuer gat of you supple
 And quhen I lay in presoun strang
 For you, I mycht haif lying full lang
 Withouth your cololatioun
 Or ony suppoztatioun.

Crymking for dreid, than sall thay say
 With mony hydous harmesay
 Allace gude Lord, quhen saw we the
 Subiect to sic necessitie
 Quhen saw we the, cum to our dure
 Houngrty, thursty, naskit, pure
 Quhen saw we the in presoun ly

OF THE MONARCHE.

O the refusit herbery.

¶ Than sall that most pꝛecelland kyng
 Tyl those wꝛachis mak answeryng
 That tyme, quhen ze refusit the puris
 Quhilkis neidfull cryit at zour duris
 And of zour superfluitie
 For my saik maid thame no supplie
 Refusand thame, ze me refusit
 With wꝛechetnes, so ze wer abusit
 Tharefoꝝ ze sall haue to zour hye
 The everlestyng byrning fyre
 But grace, but peace, oꝝ confortyng
 Than sall thay cry, full soꝛe weippyng
 That we wer maid, allace gude Lorde
 Allace, is thare non Misericorde
 But thus withouttin hope of grace
 Tyne pꝛesens of thy plesand face
 Allace foꝝ ws, it had bene gude
 We had bene smozit in our cude.

¶ Than with one rair, the erth, sall ryue
 And swolp thame boith man and wyue
 Than sall those Creaturis forloꝛne
 Warie the hour, that thay wer boꝛne
 With mony zamer, zewt and zell
 Frome tyme thay feill, the flammis fell
 Upon thare tender bodis byte
 Quhose toꝛment salbe Infynyte
 The erth sall close, and frome thare sycht
 Shall taking be, all kynde of sycht

THE FOVRT BVKE.

Thare salbe gowlyng, and gretynge
 But hope of ony consofytynge
 In that Inestimabyll pane
 Eternallye thay sall remane
 Byrmand in furious flammys rede
 Euer deand, bot neuir be dede
 That the small Minuth of one hour
 To thame salbe so gret dolour
 Thay sall thynk thay haif done remane
 Ane thousand yre, in to that pane
 Allace I trumpll tyll heir tell
 The terribyll Turmentynge of hell
 That panefull pytt, quho can deploze
 Quhilk vion indure, for euer more

I Than sall those glozifyt Creaturis
 With myxth and infynite plesouris
 Conuoyt with Joy Angelicall
 Passe to the Heuin Impetiall
 With Christ Iesu, our Souerane kyng
 In gloze, Eternallye to ryng
 Off man, quhilk passis the Fynge
 The thousand part, for tyll desyne
 Allanerlie of the leist plesoure
 Preordinat for one Creature.

¶ Pet. tit.

I Than sall our fyre, as Clerkis sane
 Mak all the byllis and valais plane
 Frome erth, vp to the Heuin Impyre
 All beis renewit, by that fyre
 Purgeyng all thyng materiall

OF THE MONARCHE.

Under the heuin Imperiall
Boith erth, and walter, fyre, and air,
Salbe moze perfyte maid and fair
The quhylk; asfoze had myxit bene
Sall than be purifpit and maid clene
The erth lyke Chyrtall salbe cleir
And euerilk Planett, in his speir
Sall rest withouthin moze mouepng
Boith sterny heuin, and Chyrtellyng
The first and hiest heuin monabyll
Sall stand but turnyng firme and stabyll
The Sonne in to the Orient
Sall stand, and in the Occident
Rest sall the Mone, and be moze cleir
Noz now bene Phebus, in his speir
And als that Lantern, of the Heuin
Sall gyf moze lycht, be greis sewin
Noz it gaue sen the world began
The Heuin renewit salbe than
Kychtso the erth, with sic deupse
Compair tyll heuinlye Paradyse.

So heuin and erth salbe allone

Apo. xxi.

As menith the Apostill Iohne

The gret sey sall no moze appeir
Bot lyke the Chyrtall pure and cleir
Passyng Imaginatioun
Off Man, to mak narratioun
Off gloze, quhylk God, haith done pzeair
Tyll euery one that cumis thare

1. Coz. ii.

THE FOVRT BVKE

The quhilk with eris, no; with eine
Off man may nocht be hard no; sene
With hart it is vnthynkabyll
And with toungeis Imp: onunciabyll
Whose plesouris, salbe so persyte
Haueyng in God, so gret delyte

1 Pet. iii.

The space now of one thousand zeit
That tyme sall nocht, one hour appeit
Quhilk can nocht comprehendit be
Tyll we that plesand spcht sall se

1 Cor. xii

Then Paull wes reuyt in the spreit
Tyll the thrid heuin, of gloze repleit
He sayith, the Secretis quhilk he saw
Thay wer oucht leifsum for to schaw
To no man on the erth leue and
Quharefor preis nocht tyll vnderstand
Quhowbeit thare to thow half desyre
The Secretis of the heuin Impyre
The more men lukis on Jhebus brycht
The more febyll, salbe thare spcht
Rychtso latt no man sett thare cure
To Sers, the heych Diuine Nature
The more men stude, I suppose
Salbe the more krome thare purpose
To knaw, quhareto sulde men Intend
Quhilk Angellis can nocht comprehend
Bot efter this gret Iugement
All thyng tyll ws salbe patent
Latt ws with Paull, our mynde addres

OF THE MONARCHE

He beand full of Heumylpnes
 Full humilpe, he techeit ws
 Nocht for to be to curious
 Quhowbeit men be of gret Ingypne
 To seik the heych Secretis Diupne
 Quhose Iugementis ar vncertsiabyll
 And strange wayis Inuestigabyll
 (That is to say) past out synding
 Off quhome no man may synd endyng
 It sufficith ws for tyll Imploze
 Gret God, to bypng ws to that gloze.

Rom. xi.

* FINIS. *

Off certane plesouris

of the glorifeit bodeis.

S En thare is non in erth, may comprehend
 The Heuinlye gloze, & plesouris Infynyte
 Quhairfor my Sone, I pray þ not pretend
 Ouer far to seik, that maner of deylte
 Quhilk passit Naturall reason to Indyte
 That God affore that he the world creatt
 Prepartit to thame, quhilk ar predestinat.

Expe.

All Mortall men, salbe maid Immortall
 (That is to say) neuer to de agane
 Impassabyll, and so Celestiall
 That fyre, nor sword, may do to thame no pane

THE FOVRT BVKE.

No: hete, no: cald, no: frost, no: wynd, no: rane
 Thocht sic thyng wer, may do to thame no dre
 Those Creaturis, ryght so salbe als cleit

As flammand Phebus in his Mantion
 Consider than, gyt thare salbe gret lycht
 Quhen euery one, in to that Regioun
 Shall schyne lyke to the Sonne, and be als bycht
 Lat vs with Paull, desyre to se that lycht
 To be dissoluit, Paull had a gret desyre
 With Christ, to be in tyll the heuin Jmpyre.

And moze attour, as Clerkis can discryue,
 Thare maruellous mythis, beis incomparabyll
 Among the rest, in all thare wyttis spue
 Thay sall haue sensuall plesouris delectabyll
 The heuinlye sound, quhilk salbe Inmarcabyll
 In thare eris, continuallye sall ryng
 And als the lycht of Christ Iesus our kyng.

In his triumphant throne Imperiall
 With his Mother, ye Virgene Quene of quenis
 Thare salbe sene, the Court Celestiall
 Apostolis, Martyris, Confessoris, and Virgens
 Bychtar than Phebus, in his spetir that, schynis
 The Patriarkis, and Prophetis, Wenerabyll
 Thare salbe sene, with gloze Inestimabyll.

And with thare Spirituall Eis salbe sene.
 That lycht, quhilk bene most Superestelland

OF THE MONARCHE

God as he is, and euermore hes bene
Continuallie, that syght contempland
Augustyne sayis, he had leuer tak on hand
To be in Hell, he seyng the assence
Off God, no; be in Heuin, but his p;esence.

CQuho seis God, in his Disymittie.
He seis in hym, all vther plesand thyngis
The quhilk with tounge, can nocht pronuncit be
Quhat plesour bene, to se that kyng of kyngis,
The grettest pane, & dampnit folk dounthyngis
And to the Deupllis, the most punytioun
It is of god, to want fruitioun.

And mairattout, thay sall feill sic ane smell.
Surmountyng far, the fleure of erthly flowris
And in thare mouth, ane taist as I heir tell
Off sweet, and Supernaturall Sapowris
Als thay sall se the heuinlye bycht colowris
Schenyng amang those Creaturis Diuine
Quhilk tyll discreue, trascendith manis Angyne

And als thay sall haif sic agilitie.
In one Instant to passe for thare plesour
Ten thousand mylis in twinkling of one e
So thare Joyis salbe without mistour
Thay sall Reioyis, to se the gret dosour
Off dampnit folk in hell, and thare toynent
Because of God it is the Juste Jugement.

THE FOVRT BV KE.

Subtellyte thay sall haue maruellousse
 Subponyng that thare wer ane wall of byas
 One glazifet body, may ryght haistellye
 Out thow that wall, without Impediment pas
 Siclyke as doith the Stone baime thow þ glas
 As Chyist tyll his Disciplis did appeir
 All entres clos, and non of thame did seir.

Coz. xv **C**ouhobbeit in heuin, thocht everilk Creature
 Haue nocht alþke filicitie nor gloze
 Zitt everilk one sall haif so gret plesure
 And so content, thay sall desyre no moze
 To haue moze Joye, thay sall no way Imploze
 Bot thay salbe all satysfeit and content
 Lyke to this rude exempyll subsequent,

Tak ane crowat, one pynte scope, and one quart
 One galloun pischair, one puntoun & one twn
 Of wyne, or balme, qyf everilk one thare patt
 And fyll thame full, tyll that thay be ouir rwn
 The lytill crowat, in comparisoun
 Salbe so full, that it may hald no moze
 Off sic mistouris, thocht thare be twenty scoze.

In to the Twn, or in the Pontoun,
 So all those vesschellis, in one qualitte
 May hald no moze, without thay be ouir rwn
 Zitt haif thay nocht, alþke in quantitie

OF THE MONARCHE.

So be this rude exempyll thow may se
Thocht euerilk one, be nocht alpe in gloze
At satysfeit, so that thay desyre no moze

Thocht presentle be Goddis prouiance.
Beistis fowlis, and fyschts, in the seis
At necessar now, for mannys sustenance
With cornis, herbis, flowris, and fructfull tretis
Than sall thare be non sic commoditeis
The erth sall beir no plant, nor beist butall
Bot as the Heuinnis bycht lyke buriall

Suppone sum be on erth, walkand heir down,
Or heycht abone, quhare euer thay pleis to go
Off God, thay haue ap cleir fruitioun
Bothest, or west, by down, or to, or fro
Clerkis declaris plesouris mony mo
Quhilk dois transcend al mortal manis Angyre
The thousand part, of those plesouris desyre.

In to the Heuin, thay sall perspythie knaw.
Thare tender freindis, yare father & yare mother
Thare Predecessouris, quhilk thay neuer saw
Thair spousis, bairnis, sylter, & thare brother
And euerilk one, sall haue sic lufe tyll vther
Off vtheris gloze, and Joy, thay sall reioyse
As of thare awin, as Clerkis doith suppose

Chan salbe sene, that bycht Jerusalem.
Quhilk Ihone saw, in his Reuelatione.

THE FOVRT BVKE.

1sa. lxxvi. We moztall men, allace as far to blame
That wyll nocht haif consideratione
And one continuall contemplatione
With hote desyre, to cum on to that gloze
Quhilk plesour sall indure for euer moze.

Ro. viii. O Lorde our God, and kyng Omnipotent.
Quhilk knew, o; thow the heuin, and erth, creat
Quho wald to the, be inobedient
And so disarue, for to be reprobat
Thow knew the nomer, of predestinat
Quhome thow did call, and hes thame Iustifit
And sall in Heuin with the be Glorifit.

Grant vs to be Lorde, of that chokin for
Quhame of thy mercy superercellent
Did puriffy, as scripture doth report
With the blude of that holy Innocent
Jesu, quhilk maid hym self Obedient
On to the deth, and steruit on the Rude
Lat vs O Lorde, be purgit with that blude.

119. viii. All Creature, that euer God Creat
As wyttis Paul, thay wys to se that day
Quhen the Childyng of God predestinat
Sall do appeir, in thare new fresche array
1. Cor. xv Quhen Corruptioun, beis clengit clene away
And cheangit beis, thare Moztall Qualitie
In the gret gloze, of Immortalitie.

OF THE MONARCHE.

And more attour all dede thyngis corporall.
Under the Concaue, of the Heuin Impyre
That now to laubour subiect ar and thral
Sone, Mone, & Sterris, Erth, walter, air, & fyre
In one maneir, thay haue ane hote desyre
Willing that day, that thay may be at rest
As Erasmus, Exponith Manifest.

We se the gret Gloube, of the firmament
Continuallie, in mouepng maruellous
The Seuin Planetis, contrary thare intent
Ar rest about, with coursse contrarious
The wynd, and See, with stormys furious
The trublit Air, with frostis, Snaw and Rane,
On to that day, thay trauell euer in pane.

And all the Angellis, of the O'douris Ayne.
Haue and compatioun of our Misareis
Thay wys efter that day, and to that fyne
To se vs freed, frome our Infirmitieis
And clengt frome thir gret Calamiteis
And trublus lyfe, quhilk neuer sall haue end
On to that day, I mak it to the kend.

* FINIS *

Ane Exhortatioun

Begin be Father Experience, vnto his Sone
The Curteour.

A B C

THE FOVRT BV KE.

Expe.



V Sone now mark weil i thy memoꝝ
Of yis fals world, þ̄ trublus tꝛāsitōꝝ
Quhole dꝛeidfull dayis dꝛawis neir a
Tharfoꝝ cal god to be yi adiutoꝝ (end
And euery day my Sonne, Memento Mori
And watt not quhen, noꝝ quhare þ̄ thow sal wend
Heir to remane, I pray the nocht pꝛetend
And sen thow knawis the tyme is verray schoꝛt
In Chꝛistis Blude, sett all thy hole confort.

agath.vi

Be nocht to myche solyst in temporall thyngis.
Sen yow persauis, Dape, Emptiour noꝝ kyngis
In to the erth, haith no place parmanent
Thow seis þ̄ deith, yame dulefully down thꝛingis
And rauis yame frome yare rent, ryches & ringis
Tharefoꝝ, on Chꝛist confirme thyne hole intent
And of thy callyng, be rycht weill content
Than God that fedis the fowlis of the air
All neidfull thyng foꝝ the he sall pꝛepair,

Job.xiiii

Consydder in thy contemplatioun
Ay sen the warldis, first Creatioun
Mankynd hes tholit this misary moxtall
Ay tormentit with trybulatioun
With dolour, dꝛeid, and desolatioun
Gentiles, and Cholin peple of Israell
To this vnhap, all subiect ar and thꝛall
Nuhilk Misary but doute sall euer indure
Tyll the last day, my Sonne thareof be sure.

That day, as I haue maid narratioun
Salbe the day of consolatioun
Tyll all the Childyng, of the chosin noumer
Thare endit beis, thare desolatioun
And als I mak the supplicatioun
In erthlye materis, tak the no more cummer
Dreid nocht to dee, for deith is bot ane flūmer
Leue ane Iuste lyfe, & w ane Ioyus hart
And of thy guddis, tak plesandlye thy part.

Off our talketing, now latt ws mak ane end.
Behald quhow Phebus, dounwart dois descend
Towart his palyce, in the Occident
Dame Synthea I se, scho dois pretend
In tyll hir wattry Regioun tyll ascend
With vissage paill, bp frome the Orient
The dew now dounkis, the rosis redolent
The Mareguld is that all day wer reiosit
Off Phebus heit, now cratttelly at closet

The blysfull byrd is, bowntis to the treis
And ceissis of thare heuinlye armoneis
The Cornecraik in the croft, I heit hir cry
The bak, the Howlat, febyll of thare eis
For thare pastyme, now in the ewinnyng fleis
The Pychtyngaill, with myythfull melody
Hir naturall notis, persith thow the sky
Tyll Synthea, makand hir obseruance
Quhilk on the nycht, dois tak hir dalyance.

R.

I se Polartike, in the North appeir
And Venus rylling with hir beames cleir
Quharefoz my Sonne, I hald it tyme to go
Wald God (said I) ze did remane all zeir
That I mycht of your heuynlye Lessonis lete
Off your departyng, I am wounder wo
Tak pacience (said he) it mone be so
Perchance I sall retorne, with diligence
Thus I departit, frome Experience.

And sped me home, with hert sychpyng full soze
And enterit in my quyet Dyttoze
I tuke paper, and thare began to wyrt
This Miserie, as ze haue hard afore
All gentyll Redaris, hertlye I Imploze
Foz tyll excuse, my rurall rude Indyte
Thoucht Phareseis, wyl haue at me dyspyte
Nihilkis wald not yat, thare craftynes wer kend
Latt God be Juge, and so I mak ane end.

FINIS

Quod Lyndeley.

1552.



